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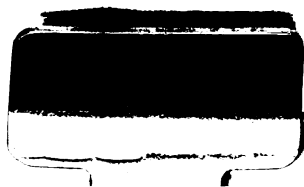
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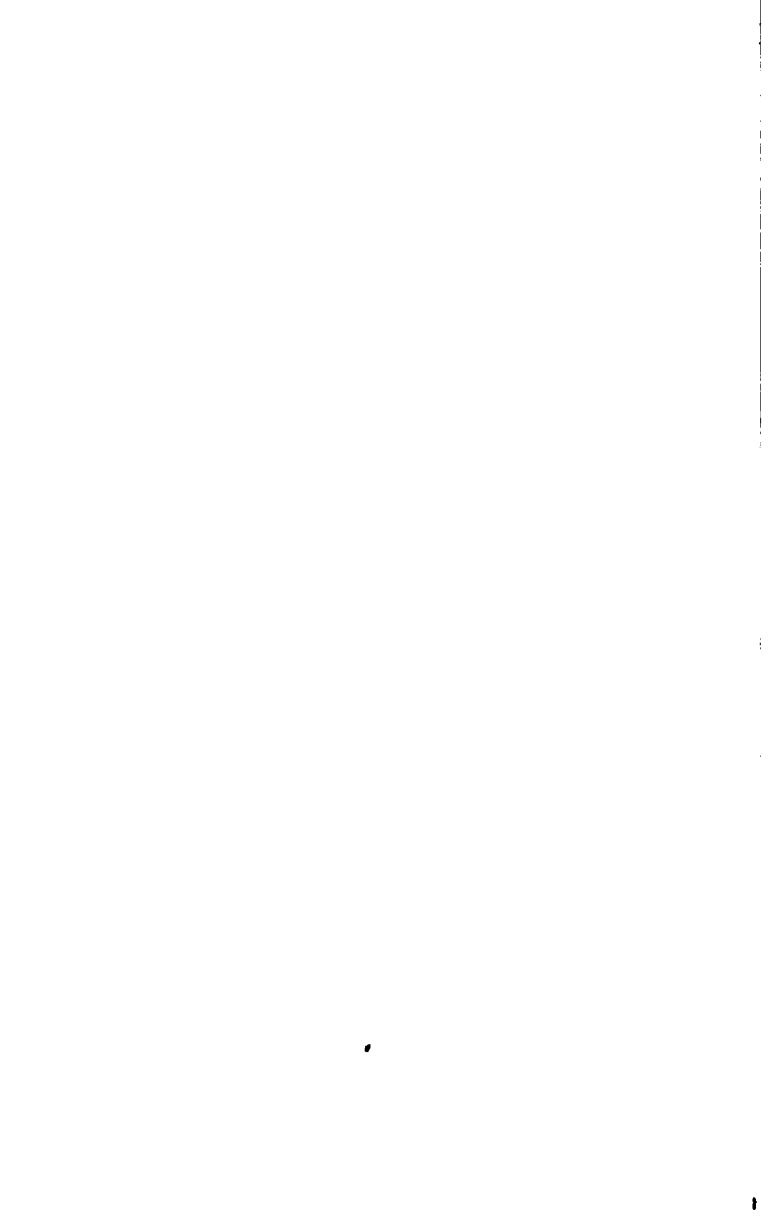
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Te autius Afer, Pichlius

THE
PHORMIO OF TERENCE

With Notes.

BY

WILHELM WAGNER, PH. D.

EDITOR OF THE 'AULULARIA,' 'TRINUMMUS,' &c., BY PLAUTUS.



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3. 2. 1. 61

P H O R M I O

P. TERENTI.

ACTA · LVDIS · ROMANIS · L · POSTVMIO · AL-
BINO · L · CORNELIO · MERVLA · AEDILIBVS
CVRVLIBVS · EGIT · L · AMBIVIVS · TVRPIO
MODOS · FECIT · FLACCVS · CLAVDI · TIBIIS
INPARIBVS · TOTA · GRAECA · APOLLODORV
EPIDICAZOMENOS · FACTAST · IIII · C · FANNIO
M · VALERIO · COS

PERSONAE.

DAVOS SERVOS
GETA SERVOS
ANTIPHO ADVLESCENS
PHAEDRIA ADVLESCENS
DEMIPHO SENEX
PHORMIO PARASITVS
HEGIO
CRATINVS } ADVOCATI
CRITO }
DORIO LENO
CHREMES SENEX
SOPHRONA NVTRIX
NAVSISTRATA MATRONA.

C. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
relióto Athenis Ántiphone filio.
Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. máter e Lemno ádvenit 5
Athénas: moritur: vírgo sola (áberát Chremes)
funús procurat. íbi eam cum visam Ántipho
amáret, opera párasiti uxorem áccipit.
pater ét Chremes revérsi fremere. deín minas
trigínta dant parasíto, ut illam cóniugem 10
habéret ipse. argénto hoc emitur fídicina.
uxórem retinet Ántipho a patruo ágnitam.

PROLOGVS.

- Postquám poëta vétus poëtam nón potest
retráhère ab studio et tránsdere hominem in ótium,
maledíctis deterrére ne scribát parat :
qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá levi : 5
quia núnquam insanum scrípsit adulescéntulum
cervám videre fúgere et sectarí canes
et eám plorare, oráre ut subveniát sibi.
quod si íntellegeret, quém stetit olím nova,
actóris opera mágis stetisse quám sua, 10
minus múlto audacter, quám nunc laedit, laéderet.
nunc síquis est, qui hoc dícat aut sic cógitet :
'vetus sí poëta nón lacessissét prior,
nullum ínvenire prólogum possét novos :'
— [quem diceret, nisi haberet cui male diceret :] 15
is síbi responsum hoc hábeat, in medio ómnibus
palmam ésse positam, qui ártem tractant músicam.
ille ád famem hunc ab stúdio studuit rescere :
hic réspedes vóluit, non lacessere.
benedíctis si certáset, audissét bene : 20
quod ab illo adlatumst, íd sibi rellatúm pútet.
de illó iam finem fáciam dicundí mihi,
— peccánda quom ipse dé se finem nón facit ?
nunc quíd velim animum atténdite. adportó novam
Epidicazomenon quám vocant comoédiam 25
Graecí, Latini Phórmionem nóminant :
quia primas partis quí aget, is erit Phórmio
parasítus, per quem rés geretur máxume,
— volúntas vostra si ád poëtam accesserit.
date óperam, adeste aequo ánimo per siléntium, 30
ne símili utamur fórtuna, atque usí sumus
quom pér tumultum nóster grex motús locost :
quem actóris virtus nóbis restituít locum
bonitásque vostra adiútans atque acquánimitas.

ACTVS I.

DAVOS.

Amicus summus meus et popularis Geta - 25
heri ad me venit. erat ei de ratiuncula
iam pridem apud me relictuom paucillulum
nummorum: id ut conficerem. confeci: adfero.
nam erilem filium eius duxisse audio
uxorem: ei credo munus hoc contrahitur. 40
quam inique comparatumst, ei qui minus habent
ut semper aliquid addant ditioribus!
quod ille unciatim vix de demenso suo
suum defrudans genium compersit miser,
id illa univorsum abripit, haud existumans 45
quanto labore partum. porro autem Geta
ferietur alio munere, ubi era pepererit:
porro autem alio, ubi erit puero natalis dies:
ubi initiabunt. omne hoc mater auferet:
puer causa erit mittendi. sed videon Getam? 50

GETA. DAVOS.

GE. Siquis me quaeret rufus... DA. praestost, desine.

GE. oh,

at ego obviam conabar tibi, Dave. DA. accipe, en:
lectumst; conveniet numerus quantum debui.

GE. amo te: et non neglexisse habeo gratiam.

DA. praesertim ut nunc sunt mores: adeo res redit:
siquis quid reddit, magna habendast gratia. 55

sed quid tu es tristis? GE. egone? nescis quo in
metu,

quanto in periculo sumus. DA. quid istuc est? GE.
scies,

modo ut tacere possis. DA. abi sis, insciens:

quoius tu fidem in pecunia perspexeris, 60
verere verba ei credere? ubi quid mihi lucrist

te fallere? GE. ergo ausculta. DA. hanc operam tibi dico.

GE. senis nostri, Dave, fratrem maiorem Chremem nostin? DA. quid ni? GE. quid? eius gnatum Phaédriam?

DA. tam quam te. GE. evenit senibus ambobus simul iter illi in Lemnum ut esset, nostro in Osliciam 66 ad hospitem antiquom: is senem per epistulas pelléxit, modo non montis auri pollicens.

DA. quoi tanta erat res et super erat? GE. desinas: sic est ingenium. DA. oh, regem me esse oportuit.

GE. abeuntes ambo hinc tum senes me filiis 71 relinquent quasi magistrum. DA. o Geta, provinciam cepisti duram. GE. mi usus venit, hoc scio:

memini relinqui me deo irato meo. coepi advorsari primo: quid verbis opust? 75 seni fidelis dum sum, scapulas perdidit.

venere in mentem mi istaec: 'nam quae inscitiast, advorsum stimulum calces!' coepi eis omnia facere, obsequi quae vellent. DA. scisti uti foro. GE. noster mali nil quicquam primo: hic Phaédria 80 continuo quandam nactus est puellulam citharistram: hanc amare coepit perdit. ea serviebat lenoni inpurissimo:

neque quod daretur quicquam: id curarant patres. restabat aliud nil nisi oculos pascere, 85 sectari, in ludum ducere et redducere. nos otiosi operam dabamus Phaédriae.

in quo haec discebat ludo, exadvorsum ei loco tostrina erat quaedam: hic solebamus fere plerumque eam opperiri, dum inde ireret domum. 90 interea dum sedemus illi, intervenit

adulescens quidam lacrumans: nos mirarier.

rogamus quid sit: 'numquam aequae' inquit 'ac modo paupertas mihi onus visumst et miserum et grave. modo quandam vidi virginem hic vicinia 95 miseram, suam matrem lamentari mortuam:

ea sita erat exadvorsum neque illi benivolens

neque notus neque cognatus extra unam aniculam

quisquam aderat, qui adiutaret funus. miseritumst.

virgo ipsa facie egrégia.' quid verbis opust? 100

commórat omnis nós. ibi continuo Ántipho

'voltisne eamus visere?' alius 'cénseo:

eámus: duc nos sódes.' imus, vénimus,

vidémus: virgo púlchra: et quo magis díceres,

nil áderat adiuménti ad pulchritúdinem: 105

capíllus passus, núdus pes, ipsa hórrida,

lacrumaé, vestitus túrpis: ut, ni vis boni

in ipsa inesset fórma, hæc formam extínguerent.

ille qui illam amabat fidicinam tantum modo

'satis' inquit 'scitast': nóster vero... DA. iam scio:

amare coepit. GE. scin quam? quo evadat vide. 111

postridie ad anum récta pergit: óbsecrat,

ut sibi eius faciat cópiam. illa enim sé negat

neque eum aéquom aít facere: illam civem esse Át-
ticam

bonám bonis prognátam: si uxorem velit 115

lege id licere fácere: sin alitér, negat.

nóster quid ageret néscire: et illam dúcere

cupiébat et metuébat absentém patrenr.

DA. non, si redisset, ei pater veniam daret?

GE. ille indotatam virginem atque ignóbilem 120

daret illi? numquam fáceret. DA. quid fit dénique?

GE. quid fiat? est parasítus quidam Phórmio,

homó confidens: qui illum di omnes pérduint.

DA. quid is fécit? GE. hoc consílium quod dicám
dedit:

'lex ést ut orbae, qui sunt genere próxumi, 125

eis núbant, et illos dúcere eadem hæc léx iubet.

ego té cognatum dicám et tibi scribám dicam:

patérnum amicum me ádsimulabo vírginis:

ad iúdice veniémus: qui fuerit pater,

quae máter, qui cognáta tibi sit, ómnia hæc 130

confíngam: quod erit mñhi bonum atque cómmo-
dum,

quom tu hórum nil refélles, vincam scílicet.

pater áderit. mihi parátæ lites: quid mea?

illá quidem nostra erít.' DA. iocularém audáciam.

GE. persuásumst homini: fáctumst: ventumst: vinci-
mur: 135

duxit. DA. quid narras? GE. hoc quod audis. DA.

6 Geta,

quid tē futurumst? GE. nescio hercle: unum hoc
scio,

quod fors feret, feremus aequo animo. DA. placet:
hem istuc virist officium. GE. in me omnis spes mi-
hist.

DA. laudo. GE. ad precatorem adeam credo, qui mihi
sic oret: 'nunc amitte quaeso hunc: ceterum 141

posthac si quicquam, nil precor.' tantum modo

non addit: 'ubi ego hinc abiero, vel occidito.'

DA. quid paedagogus ille, qui citharistram?

quid rei gerit? GE. sic, tenuiter. DA. non multum
habet 145

quod det fortasse? GE. immo nil nisi spem meram.

DA. pater eius rediit an non? GE. non dum. DA.
quid? senem

quoad expectatis vestrum? GE. non certum scio:

sed epistulam ab eo adlatam esse audivi modo.

et ad portitores esse delatam: hanc petam. 150

DA. numquid, Geta, aliud me vis? GE. ut bene sit
tibi.

puer heus. nemon huc prodit? cape, da hoc Dorcio.

ACTVS II.

ANTIPHO. PHAEDRIA.

AN. Adeon rem redisse, ut qui mihi consultum op-
tumē velit esse,

Phaëdria, patrem ut extimescam, ubi veniat in men-
tem eius adventi!

quod ni fuisset incogitans, ita [eum] expectarem, ut
par fuit. 155

PH. quid istuc? AN. rogitas? qui tam audacis facinoris
mihi conscius sis?

quód utinam ne Phórmioni id suádere in mentem
incidisset

neú me cupidum eo ímpulisset, quód mihi principiúmat
mali!

nón potitus ésssem: fuisset tum illud mi aegre aliquót
dies:

at nón cotidiána cura haec ángeret animum, PH.
aúdio. 160

AN. dum expécto quam mox véniat qui hanc mihi
ádimat consuetúdinem.

PH. aliis quia defit quód amant aegrest: tibi quia
super ést dolet.

amóre abundas, Ántipho.

nam túa quidem hercle cértó vita haec éxpetenda op-
tándaquest.

ita mé di bene ament, út mihi liceat tám diu quod
amó frui, 165

iam dépíscisci mórtē cupio; tú conícito cétera,
quid ego éx hac inopíá nunc capiam, et quíd tu ex

istac cópia,
ut ne áddam, quod sine sumptu ingenuam, liberalem
nactus es,

quod habés, ita ut voluísti, uxorem sine mala famá
palam:

beátus, ni unum désit, animus quí modeste istaéc ferat.
quod sí tibi res sit cum eo lenone quócum mihist, tum

séntias. 171

ita plérique ingenió sumus omnes, nóstri nosmet paé-
nitet.

AN. at tú mihi contra núnc videre fórtunatus, Phaé-
dria,

quoi de íntegro est potéstas etiam cónsulendi, quíd
velis:

retinére amorem an mittere: ego in eum incidi in-
felíx locum, 175

ut néque mihi eius sít mittendi néc retinendi cópia.
sed quíd hoc est? videon égo Getam curréntem huc

adveníre?
is est ípsus: ei, timeó miser, quam hic núnc mihi
nuntiét rem.

GETA. ANTIPHO. PHAEDRIA.

GE. Núllu's, Geta, ni iam áliquod tibi consílium celere
réperies :

íta nunc inparátum subito tánta te inpendént mala :
quae néque uti devitém scio neque quó modo me inde
éxtraham : 181

nam nón potest celári nostra diútius iam audácia.

AN. quid nam ille commotús venit ?

GE. tum témporis mihi púctum ad hanc rem est : érus
adest. AN. quid istúc malist ?

GE. quód quom audierit, quód eius remedium inveniam
iracúndiae ? 185

lóquar ? incendam : táceam ? instigem : púrgem me ?
laterém lavem.

heú me miserum : quóm mihi pavel, tum Ántipho me
excrúciat animi :

eíus me miseret, eí nunc timeo, is núnc me retinet : nam
ábsque eo esset,

récte ego mihi vidíssem et senis essem últus iracún-
diam :

áliquid convasássem atque hinc me cónicerem protinam
ín pedes. 190

AN. quam *nam* híc fugam aut furtúm parat ?

GE. sed ubi Ántiphonem réperiam ? aut qua quaérere
insistám viam ?

PH. te nóminat. AN. nesció quod magnum hoc núntio
expectó malum.

PH. a, sánun es ? GE. domum íre pergám : ibi plú-
rimumst.

PH. revocémus hominem. AN. sta ílico. GE. hem,
satís pro inperio, quísquis es. 195

AN. Geta. GE. ípsest quem volui óbviám.

AN. cédo quid portas, óbsecro, atque id, sí potes, verbo
éxpedi.

GE. fáciam. AN. eloquere. GE. módo apud portum...

AN. meúmne ? GE. intellexti. AN. óccidi. PH. hem.

AN. quíd agam ? PH. quid aís ? GE. húsus patrem vi-
dísse me, patruóm tuom.

AN. nám quod ego huic nunc súbito exitio rémedium in-
veniám miser? 200
quód si eo meae fortúnae redeunt, Phánium, abs te ut
dístrahar,
núllast mihi vita éxpetenda. GE. ergo ístae quom ita
sint, Ántipho,
táto magis te advígílare aequomst: fórtis fortuna
ádiuvat.

AN. nón sum apud me. GE. atqui ópus est nunc quom
máxume ut sis, Ántipho:
nám si senserít te tímídu páter esse, arbitrátíbur 205
cómmerruisse cúlpan. PH. hoc verumst. AN. nón pos-
sum inmutárier.

GE. quíd faceres, si aliúd gravius tibi nunc faciundúm
foret?

AN. quom hóc non possum, illúd minus possem. GE. hoc
níl est, Phaédria: ílicet.
quíd hic conterimus óperam frustra? quín abeo? PH.
et quidem ego? AN. óbsecro,
quíd si adsimulo, sátin est? GE. garris. AN. vóltum
contemplámini: en, 210
sátine sic est? GE. nón. AN. quid si sic? GE. própé-
modum. AN. quid síc? GE. sat est:
ém, istuc serva: et vérbum verbo, pár pari ut re-
spóndeas,

né te iratus suís saevídicis díctis protelét. AN. scio.
GE. ví coactum te ésse ínvítum, lége, iudició: tenes?
séd quis hic est senéx, quem video in última platea?

AN. ípsus est. 215
non póssum adesse. GE. a, quíd agis? quo abis, Án-
tipho?

mané, mane. AN. ego me nóvi et peccatúm meum:
vobís commendo Phánium et vitám meam.

PH. Geta, quíd nunc fiet? GE. tú iam litis aúdiés:
ego pléctar pendens, nísi quid me feféllerit. 220

séd quód modo hic nos' Ántíphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.

PH. aufér mi 'oportet': quín tu quíd faciam ínpera.

GE. meminístin, olim ut fúerit vostra orátio
in re íncipiunda ad défendendam nóxiam, 225

iustam illam causam, fácilem, vincibilem, óptumam?
 PH. memini. GE. ém, nunc ipsast ópus ea, aut, siquíd
 potest,

melióre et callidióre. PH. fiet sédulo.

GE. nunc prior adito tu, égo in insidiis híc ero
 subcénturiatus, siquíd deficiás. PH. age.

230

DEMIPHO. GETA. PHAEDRIA.

DE. Ítane tandem uxórem duxit Ántipho iniussú meo?
 néc meum inperium: ac mítto inperium: nón simulta-
 tém meam

reveréri saltem! nón pudere! o fácinus audax, ó Geta
 monitór! GE. vix tandem. DE. quíd mihi dicent aút
 quam causam réperient?

demíror. PH. atqui réperiam: aliud cúra. DE. an hoc
 dicét mihi: 235

'invítus feci. léx coëgit'? aúdio, fateór. GE. places.
 DE. verúm scientem, táctum causam trádere advor-
 sáriis,

etiámne id lex coëgit? PH. illud dúrum. GE. ego
 expediám: sine.

DE. incértumst quid agam, quía praeter spem atque
 increíble hoc mi óbtigit:
 ita sum ínritatus, ánimum ut nequeam ad cógitandum
 instítuere. 240

quam obrem ómnis, quom secúndae res sunt máxume,
 tum máxume

meditári secum opórtet, quo pacto advorsam aerum-
 nám ferant.

perícла, damna péregre rediens sémper secum cógitet
 aut fili peccatum aút uxoris mórtem aut morbum
 fíliae,

commúnia esse hacc, néquid horum umquam áccidat
 animó novom: 245

quidquíd praeter spem evéniat, omne id députare esse
 ín lucro.

GE. o Phaedria, increíblest quantum crum ánte eo
 sapiéntia.

- meditáta mihi sunt ómnia mea incómmoda, erus si ré-
 dierit:

moléndumst in pistríno, vapulándum, habendae cóm-
pedes,
opus rúri faciundum: hórum nil quicquam áccidet a-
nimó novom. 250
quidquíd praeter spem evéniet, omne id députabo esse
ín lucro.
séd quid cessas hóminem adire et blánde in principio
ádloqui?

DE. Phaédriam mei frátris video fílium mi ire óbviám.

PH. mi pátrúe, salve. DE. sálve: sed ubist Ántipho?

- PH. salvóm venire... DE. crédo: hoc respondé mihi. 255

PH. valet, híc est: sed satin ómnia ex senténtia?

DE. vellém quidem. PH. quid istúc est? DE. rogi-
tas, Phaédria?

bonás me absente hic cónfecistis núptias.

PH. ehó, an íd suscenses núnc illi? GE. o artificém
probum!

DE. egon ílli non suscénseam? ipsum géstio 260

dari mi ín conspectum, núnc sua culpa út sciat
leném patrem illum fáctum me esse acérrumum.

PH. atquí nil fecit, pátrúe, quod suscénseas.

DE. ecce autótem similia ómnia: omnes cóngruont:
unúm cognoris, ómnis noris. PH. haúd itast. 265

DE. hic ín nóxiast, ille ád dicendam cáusam adest:
quom illést, hic praestost: trádunt operas mútuas.

GE. probe hórum facta inprúdens depinxít senex.

DE. nam ni haéc ita essent, cum íllo hau stares, Phaé-
dria.

PH. si est, pátrúe, culpam ut Ántipho in se admí-
serit, 270

ex quá re minus rei fóret aut famae témpérans,
non cáusam dico quín quod méritus sít ferat.

sed síquis forte málitia fretús sua
insídias nostrae fécit adulescéntiae-

ac vícit, nostran cúlpa east an iúdicum, 275
qui saépe propter invidiam adimunt díviti
aut própter misericórdiam addunt paúperi?

- GE. ni nóssem causam, créderem vera hunc loquí.

DE. an quisquam iudex ést, qui possit nóscere
tua iústa, ubi tute vérbum non respóndéas, 280

ita ut ille fecit? PH. fúñctus adulescéntulist
 offícium liberális: postquam ad iúdice
 ventúmst, non potuit cógitata próloqui:
 ita eúm tum timidum illic obstupescít pudor.
 GE. laudo hunc: sed cesso adíre quam primúm se-
 nem? 285

ere, sálve: salvom te ádvenisse gaúdeo. DE. oh,
 bone cústos, salve, cólumen vero fámiliae,
 quoi cómmendavi filium hinc abiéns meum.
 GE. iam dúdum te omnis nós accusare aúdio
 inmérito, et me horunc ómnium inmeritíssumo: 290
 nam quíd me in hac re fácere voluistí tibi?
 servom hóminem causam oráre leges nón sinunt,
 neque téstimoni díctio est. DE. mitto ómnia.
 do istúc 'inprudens tímuit adulescéns': sino
 'tu sérvo's': verum sí cognatast máxume, 295
 non fuit necesse habére: sed id quod léx iubet,
 dotém daretis; quaéretet aliúm virum.

qua rátióne inopem pótius ducebát domum?
 GE. non rátió, verum argéntum deerat. DE. súmeret
 alicúnde. GE. alicunde? níl est dictu fácilius. 300
 DE. postrémo si nullo álio pacto, faénore.
 GE. hui, díxisti pulchre: síquidem quisquam créderet
 te vívo. DE. non, non síc futurumst: nón potest.
 egon íllam cum illo ut pátiar nuptam unúm diem?
 nil suáve meritumst. hóminem commonstrárier 305
 mi istúm volo aut ubi hábitet demonstrárier.
 GE. nempe Phórmionem? DE. istúm patronum mú-
 lieris.

GE. iam fáxo hic aderit. DE. Ántipho ubi nunc ést?
 GE. foris.

DE. abi, Phaédria, eum requíre atque adduce húc.
 PH. eo:

rectá via quidem ílluc. GE. nempe ad Pámphilam.
 DE. ego deós penatis hínc salutátum domum 311
 devórtar: inde ibo ád forum atque aliquót mihi
 amícos advócábo, ad hanc rem qui ádsient,
 ut ne ínparatus sím, si adveniat Phórmio.

ACTVS III.

PHORMIO. GETA.

PH. Ítane patris aís adventum véritum hinc abiisse?

GE. ádmodum. 315

PH. Phánium relíctam solam? GE. síc. PH. et iratúm senem?

GE. óppido. PH. ad te súmma solum, Phórmio, rerúm redit:

túte hoc intristí: tibi omnest éxedendum: adcíngere.

GE. óbsecro te. PH. sí rogabit... GE. ín te spes est.

PH. éccere,

quíd si reddet? GE. tu ímpulisti. PH. síc opinor. GE. súbveni. 320

PH. cédo senem: iam instrúcta sunt mi in córde consilia ómnia.

GE. quíd ages? PH. quid vis, nísi uti maneat Phánium atque ex crimíne hoc

Ántiphonem erípíam atque in me omnem íram derivém senis?

GE. ó vir fortis átque amicu's. vérum hoc saepe, Phórmio,

véreor, ne istaec fórtitudo in nérvom erumpat dénique.

PH. a, 325

nón itast: factúmst periculum, iám pedum visást via.

quót me censes hómines iam devérberasse usque ád necem,

hóspites, tum cívis? quo magis nóvi, tanto saépius.

cédo dum, enumquam iniúriarum audísti mihi scriptám dicam?

GE. quí istuc? PH. quia non réte accipitri ténnitur neque míluo, 330

quí male faciunt nóbis: illis quí nil faciunt ténnitur, [quía enim in illis frúctus est, in illís opera lúditur.] áliis aliundést periculum, unde áliquíd abradí potest: míhi sciunt nil ésse. dices 'dúcent damnatúm domum': álere nolunt hóminem edacem, et sápiunt mea senténtia, 335

pró maleficio sí beneficium súmmum nolunt réddere.
 GE. nón pote satis pro mérito ab illo tibi referri grátia.
 PH. ínmo enim nemo sátis pro merito grátiam regí
 refert.
 téne asumbolúm venire unctum átque lautum e bál-
 neis,
 ótiosum ab ánimo, quom ille et cúra et sumptu ab-
 súmitur! 340
 dúm tibi fit quod pláceat, ille ríngitur: tu rídeas,
 príor bibas, príor decumbas: céna dubia adpónitur..
 GE. quíd istuc verbist? PH. úbi tu dubites quíd sumas
 potíssimum.
 haéc quom rationem íneas quam sint suávia et quam
 cára sint,
 éa qui praebet, nón tu hunc habeas pláne praesentém
 deum? 345
 GE. sénex adest: vide quíd agas: prima cóitíost a-
 cérruma:
 si eám sustinuerís, postilla iam, út lubet, ludás licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA.
 PHORMIO.

DE. Enúmquam quoiquam cóntumeliósius
 audístis factam iniúriam quam haec ést mihi?
 adéste quaeso. GE. irátus est. PH. quin tu hóc
 ages? 350
 iam ego hunc agitabo. pró deum inmortalium,
 negat Phánium esse hanc sibi cognatam Démipho?
 hanc Démipho negat ésse cognatám? GE. negat.
 DE. ipsum ésse opinor dé quo agebam. séquimini.
 PH. neque eíus patrem se scíre qui fuerít? GE. negat.
 [PH. nec Stilponem ipsum scire qui fuerit? GE. ne-
 gat.] 355
 PH. quia egéns relictast mísera, ignoratúr parens,
 neglégitur ipsa: víde avaritia quíd facit.
 GE. si erum ínsimulabis málitiae, male aúdiea.
 DE. o audáciam, etiam me últro accusatum ádvenit. 360
 PH. nam iam ádulescenti nil est quod suscénseam,
 si illúm minus norat: quíppe homo iam grándior,
 paupér, quói in opere víta erat, rurí fere

se contémbebat: ibi agrum de nostró patre
 coléndum habebat: saepe interea míhi senex 365
 narrábat se hunc neglegere cognatúm suum:
 at quém virum! quem ego viderim in vita óptimum.
 GE. videás te atque illum, ut nárras. PH. i in malám
 crucem.

nam ni ita eum existumássem, numquam tám gravis
 ob hanc inimicitias cáperem in vostram fámiliam, 370
 quam is áspersatur núnc tam inliberáliter.

GE. pergín ero absenti mále loqui, impuríssume?

PH. dignum autem hoc illost. GE. aín tandem, carcér?
 DE. Geta.

GE. bonórum extortor, légum contortór. DE. Geta.

PH. respónde. GE. quis homost? éhem. DE. tace.

GE. absentí tibi 375

te indignas seque dignas contumélias
 numquám cessavit dicere. DE. ohe désine.

aduléscens, primum abs te hóc bona veniá peto,

si tibi placere pótis est, mi ut respóndeas:

quem amicum tuom aís fuisse istum, explaná mihi,

et quí cognatum mé sibi esse diceret. 381

PH. proinde éxpiscare quási non nosses. DE. nóssem?

PH. ita.

DE. ego mé nego: tu quí aís redige in mémoriam.

PH. eho tú, sobrinum tuóm non noras? DE. énicas.

dic nómen. PH. nomen? máxume. DE. quid núnc
 taces? 385

PH. perii hércle, nomen pérddi. DE. hem, quid aís?

PH. Geta,

si méministi id quod ólim dictumst, súbice. hem,

non dico: quasi non nóris, temptatum ádvenis.

DE. egone autem tempto? GE. Stílpo. PH. atque adeo
 quid mea?

Stílpóst. DE. quem dixti? PH. Stílponem inquam
 nóveraa. 390

DE. neque égo illum noram néque mi cognatús fuit

quisquóm istoc nomine. PH. itane? non te horúm
 pudet?

at sí talentum rém reliquissét decem,

DE. di tibi male faciant. PH. prímus esses mémoriter

progénien vestram usque áb avo atque atavo pró-
ferens. 395

DE. ita ut dícis. ego tum quom ádvenissem, quí mihi ..
cognáta ea esset, dícerem: itidem tú face:

cedo qui ést cognata? GE. eu nóster, recte: heus tú,
cave.

PH. dilúcidè expédívi quibus me opórtuit
iudícibus: tum id si fálsum fuerat, filius 400
quor nón refellit? DE. fílium narrás mihi?

quoius dé stultitia díci ut dignumst nón potest.

PH. at tú qui sapiens és magistratús adi,
iudícium de ea causa álterum ut reddánt tibi:
quándóquidem solus régnas et solí licet 405

hic de eádem causa bís iudícium apíscier.

DE. etsí mihi facta iniúriast, verúm tamen
potíus quam litis sécter aut quam te aúdiam,
itidem út cognata sí sit, id quod léx iubet
dotís dare, ábduee hánc, minas quinque áccipe. 410

PH. hahahaé, homo suavis. DE. quíd est? num iniquom
póstulo?

an ne hóc quidem ego adipíscar, quod ius públicumst?

PH. itan tándem quaeso, item út meretricem ubi abú-
sus sis,

mercédem dare lex iúbet eí atque amíttete?
an, ut néquid turpe cívis in se admíttetet 415

proptér egestatem, próxumo iussást dari,
ut cum úno aetatem dégeret? quod tú vetas.

DE. ita, próxumo quidem: át nos unde? aut quam
óbrem? PH. ohe,

'actum' áiunt 'ne agas.' DE. nón agam? immo hau
désinam,

donéc perfecero hóc. PH. ineptis. DE. síne modo. 420

PH. postrémo tecum níl rei nobis, Démipho, est:

tuos ést damnatus gnátus, non tu: nám tua
praetérierat iam ad dúcendum aetas. DE. ómnia haec
illúm putato, quae égo nunc dico, dícere:

aut quídem cum uxore hac ípsum prohibebó domo. 425

GE. irátus est. PH. tu té ídem melius féceris.

DE. itané és paratus fácere me advorsum ómnia,
infélux? PH. metuit híc nos, tam etsi sédulo

dissimulat. GE. bene habent tibi principia. PH. quoniam
quod est

ferendum fers? tuis dignum factis feceris, 430
ut amici inter nos simus. DE. egon tuam expetam
amicitiam? aut te visum aut auditum velim?

PH. si concordabis cum illa, habebis quae tuam
senectutem oblectet: respice aetatem tuam.

DE. te oblectet: tibi habe. PH. minue vero iram.

DE. hoc age. 435

satis iam verborumst: nisi tu properas mulierem
abducere, ego illam eiciam: dixi, Phormio.

PH. si tu illam attigeris secus quam dignumst liberam,
dicam tibi inpingam grandem: dixi, Demipho.

siquid opus fuerit, heus, domo me. GE. intellego. 440

DEMIPHO. GETA. HEGIO. CRATINVS. CRITO:

DE. Quanta me cura et sollicitudine adficit
gnatus, qui me et se hisce inpedivit nuptiis!
neque mi in conspectum prout, ut saltem sciam,
quid de hac re dicat quidve sit sententiae.

abi, vise redierintne iam an non dum domum. 445

GE. eo. DE. videtis quo in loco res haec siet:

quid ago? dic, Hegio. HE. ego? Cratinum censeo,
si tibi videtur. DE. dic, Cratine. CRA. mene vis?

DE. te. CRA. ego quae in rem tuam sint ea velim
facias: mihi

sic hoc videtur: quod te absente hic filius 450

egit, restitui in integrum aequomst et bonum:

et id inpetrabis. dixi. DE. dic nunc, Hegio.

HE. ego sedulo hunc dixisse credo: verum itast,
quot homines tot sententiae: suos quoque mos.

mihi non videtur quod sit factum legibus 455

rescindi posse: et turpe inceptust. DE. dic, Crito.

CRI. ego amplius deliberandum censeo:

res magnast. HE. numquid nos vis? DE. fecistis
probe:

incertior sum multo quam dudum. GE. negant

redisse. DE. frater est expectandus mihi: 460

is quod mihi dederit de hac re consilium, id sequar.

percónstatum ibo ad pórtum, quoad se récipiat.

GE. at ego Ántiphonem quaéram, ut quae acta hic sint
sciat.

sed eccum ípsum video in témpore huc se récipere.

ANTIPHO. GETA.

AN. Énim vero, Antiphó, multimodis cum ístoc anim
es vítuperandus :

ítane te hinc abísse et vitam tuám futandam aliís de-
disse ! 466

álios tuam rem crédidisti mágis quam tete animum
ádversuros ?

nam út ut erant alia, illi certe quae nunc tibi domíst
consuleres,

néquid propter tuám fidem decépta poteretúr mali :
quofus nunc miserae spés opesque súnt in te uno
omnés sitae. 470

GE. et quídem, ere, nos iam dúdum hic te absentem
íncusamus, qui ábieris.

AN. te ipsúm quaerebam. GE. séd ea causa níllo magis
defécimus.

AN. loquere óbsecro, quo nam ín loco sunt rés et fortu-
nae meae :

numquíd subolet patrí ? GE. níl etiam. AN. ecquíd
spei porrost ? GE. nésco. AN. a.

GE. nisi Phaédria hau cessávit pro te eníti. AN. níl
fecít novi. 475

GE. tum Phórmio ítidem in hác re ut aliis strénuom
hominem praébuit.

AN. quid is fécit ? GE. confutávit verbis ádmodum ira-
túm senem.

AN. eu, Phórmio. GE. ego quod pótui porro. AN. mí
Geta, omnis vós amo.

GE. síc habent princípia sese ut díco : adhuc tranquílla
res est,

mánsurusque pátruom pater est, dum húc adveniat.

AN. quíd eum ? GE. ut aibat 480
de eíus consilio sése velle fácere quód ad hanc rem
áttnet.

AN. quántum metuíst míhi, redire huc sálvom nunc patruóm, Geta!

nam eíus per unam, ut aúdio, aut vivam aut moriar senténtiam.

GE. Phaédria tibi adést. AN. ubi nam? GE. eecum ab suá palaestra exít foras.

PHAEDRIA. DORIO. ANTIPHO. GETA.

PH. Dório, 485
audi óbsecro. Do. non aúdio. PH. parúmper. Do.
quin omitte me.

PH. aúdi quod dicam. Do. át enim taedet iam aúdire eadem míliens.

PH. át nunc dicam quód lubenter aúdias. Do. loquere, aúdio.

PH. nón queo te exoráre ut maneat tríduom hoc? quo nún abis?

Do. mirábar si tu míhi quicquam adferrés novi. AN. 490
ei,

metuó lenonem nequid... GE. suo suát capiti? idem ego véreor.

PH. non iám mihi credis? Do. háriolare. PH. sín fidem do? Do. fábulae.

— PH. faéneratum istúc beneficium púlchre tibi dicés. Do. logi.

PH. créde mihi, gaudébis facto: vérum hercle hoc est. Do. sómnia.

PH. éxperire: nón est longum. Do. cántilenam eandém canis. 495

PH. tú cognatus, tú parens, tu amícus, tu... Do. garri modo.

PH. ádeon ingenio ésse duro te átque inexorábili, út neque misericórdia neque précibus mollirí queas!

Do. ádeon te esse incógitantem atque ínpudentem, Phaédria,

út phaleratis díctis ducas me ét meam ductes grátiis! 500

AN. míseritumst. PH. ei, véris vincor. GE. quám uterquest similís sui.

PH. atque, Antipho alia quom occupatus ésset sollicitudine,

tum hoc ésse mi obiectum malum! AN. a, quid istuc autem, Phaédria?

PH. ó fortunatissime Antipho. AN. égone? PH. quod quod amás domist:

néc cum huius modi umquam úsus venit út conflictarés malo. 505

AN. míhin domist? immo, id quod aiunt, aúribus teneó lupum.

[nam neque quo pacto a me amittam neque uti retineam scio.]

Do. ípsum istuc mi in hóc est. AN. heia, nē parum lenó sies.

númquid hic confécit? PH. hicine? quód homo inhumaníssimus:

Pámphilam meam véndidit. GE. quid? véndidit? AN. ain? véndidit? 510

PH. véndidit. Do. quam indígnum facinus, ancillam aere emptám meo!

PH. néqueo exorare út me maneat ét cum illo ut mutét fidem

tríduom hoc, dum id quód est promissum ab amícis argentum aúfero:

sí non tum dederó, ún timeret praeterea hóram ne oppertús sies.

Do. obtundes? AN. hau longumst id quod órat: exorét sine: 515

ídem hic tibi, quod bóni promeritus fúeris, conduplícáverit.

Do. vérba istaec sunt. AN. Pámphilamne hac úrbe privarí sines?

túm praeterea horúnc amorem dístrahi poterín pati?

Do. néqueo ego neque tu. GE. dí tibi omnes id quod es dignús duint.

Do. égo te complurís advorsum ingénium meum mensís tuli, 520

póllitantem et níl ferentem, flentem: nunc contra ómnia haec:

répperi qui dét neque lacrumet: dá locum melióribus.

AN. certe hercle, ego si satis commemini, tibi quidemst
olim dies,

quoad dares huic, praestituta. PH. factum. Do. num
ego istuc nego?

AN. iam ea praeteriit? Do. non, verum haec ei ante-
cessit. AN. non pudet 525

vanitatis? Do. minime, dum ob rem. GE. sterculi-
num. PH. Doro,

itane tandem facere oportet? Do. sic sum: si placeo,
utere.

AN. sic hunc decipi! Do. immo enim vero, Antipho,
hic me decipit:

nam hic me huius modi scibat esse: ego hunc esse
aliter credidi;

iste me fefellit: ego isti nilo sum aliter ac fui. 530

sed ut ut haec sunt, tamen hoc faciam: cras mane
argentum mihi

miles dare se dixit: si mihi prior tu attuleris, Phaé-
dria,

mea lege utar, ut potior sit, qui prior ad dandumst.
vale.

PH. quid faciam? unde ego nunc tam subito huic ar-
gentum inveniám miser,

quod minus nilo est, quod, hic si pote fuisset exora-
rier 535

triduum hoc, promissum fuerat? AN. itane hunc pa-
tiemur, Geta,

fieri miserum, qui me dudum, ut dixi, adiuerit co-
mitter?

quin, quom opus est, beneficium rursum ei experimur
reddere?

GE. scio equidem hoc esse aequom. AN. age ergo, solus
servare hunc potes.

GE. quid faciam? AN. inveniás argentum. GE. cupio:
sed id unde, edoce. 540

AN. pater adest hic. GE. scio: sed quid tum? AN.
a, dictum sapientij sat est.

GE. itane? AN. ita. GE. sane hercle pulchre suades:
etiam tu hinc abis?

non triumpho, ex nuptiis tuis si nil nanciscor mali,

ni étiam nunc me huius caúsa quaerere in malo iu-
beás crúcem?

AN. vérum hic dicit. PH. quíd? ego vobis, Géta,
alienus sum? GE. haú puto: 545

séd parumne est, quod ómnibus nunc nóbis suscensét
senex,

ni instigemus étiam, ut nullus lócus relinquatúr
preci?

PH. álius ab oculís meis illam in ígnotum abducét
locum? hem:

tum igitur, dum licét dumque adsum, lóquimini me-
cum, Ántipho,

cóntemplamini me. AN. quam obrem? aut quíd nam
facturús, cedo? 550

PH. quóquo hinc asportábitur terrárum, certumst pér-
sequi

aút perire. GE. dí bene vortant quód agas: pede-
temptím tamen.

AN. víde siquid opis pótes adferre huic. GE. 'síquid'?
quid? AN. quaere óbsecro:

néquid plus minúsve faxit, quód nos post pigeát, Geta.
GE. quaéro. AN. salvos ést, ut opinor. GE. vérum

enim metuó malum. 555

AN. nóli metuere: úna tecum bóna mala tolerábimus.

GE. cuántum opus est tibi argénti, loquere. PH.
sólae trigintá minae.

GE. triginta? hui, percárast, Phaedria. PH. ístaec
vero vís est.

- GE. áge age, inventas réddam. PH. o lepidum. GE.
aufér te hinc. PH. iam opust. GE. íam feres:

séd opus est mihi Phórmioném ad hánc rem adiutorém
dari. 560

AN. praéstost: audacíssume oneris quíd vis inpone,
écferet:

sólus est homo amíco amicus. GE. eámus ergo ad
eum ócius.

AN. núnquid est quod operá mea vobis ópus sit?
GE. nil: verum ábi domum

ét illam miseram, quam égo nunc intus scío esse
exanimatám metu,

cónsolare. cæssas? AN. nil est aéque quod faciám
lubens. 565

PH. quá via istuc fácies? GE. dicam in itinere:
hinc modo te ámove.

ACTVS IIII.

DEMIPHO. CHREMES.

DE. Quid? quá profectus caúsa hinc es Lemnúm,
Chremes,

addúxtin tecum fíliam? CH. non. DE. quíd ita non?

CH. postquám videt me eius máter esse hic diútius,
simul aútem non manébat aetas vírginis 570

meam néglegentiam: ípsam cum omni fámilia

ad mé profectam esse asbant. DE. quid illic tám diu
quaeso ígitur commorábare, ubi id audíveras?

CH. pol mé detinuit mórbus. DE. unde? aut quí?

CH. rogas?

senéctus ipsast mórbus. sed venísse eas 575

salvás audiui ex naúta qui illas véxerat.

DE. quid gnáto obtigerit me ábsente, audistín, Chre-
mes?

CH. quod quídem me factum cónsili incertúm facit.

nam hánc cóndicionem síquoí tulero extrário,
quo pácto aut unde mihi sit dicundum órdest. 580

te mihi fidelem esse aéque atque egomet súm mihi

scibam: ille si me aliénus adfiném volet,

tacébit, dum intercédet familiáritas:

sin spréverit me, plús quam opus est scitó sciet,

vereórque ne uxor áliqua hoc resciscát mea: 585

quod sí fit, ut mē excútiam atque egrediár domo,

id réstat: nam ego meórum solus súm meus.

DE. scio ita ésse: et istaec mihi res sollicitúdinist:

neque ádeo defitíscar experírier,

donéc tibi quod pollicitus sum id effécero. 590

GETA. (DEMIPHO. CHREMES.)

Ego hóminem callidiórem vidi néminem
 quam Phórmionem. vénio ad hominem, ut dícerem
 - argéntum opus esse et id quo pacto fíeret.
 vix dúm dimidium díxeram, intelléxerat:
 gaudébat: me laudábat: quacrebát senem. 595
 dis grátias agébat, tempus síbi dari,
 ubi Phaédriae esse osténderet niló minus
 amícum sese quam Ántiphoni. hominem ád forum
 iussi ópperiri: eo me ésse adducturúm senem.
 sed eccum ípsam. quis est ultérior? attat Phaé-
 driae 600
 pater vénit. sed quid pértimui autem bélua?
 an quía quos fallam pro úno duo sunt míhi dati?
 commódius esse opinor duplici spe útier.
 petam hínc unde a primo ínstítui: is si dát, sat est:
 si ab eó nil fiet, tum hínc adoriar hóspitem. 605

ANTIPHO. GETA. CHREMES. DEMIPHO.

AN. Expécto quám mox récipiat sesé Geta.
 sed pátruom video cúm patre astantem. eí mihi,
 quam tímeo, adventus húius quo inpellát patrem.
 GE. adíbo: o salve, nóster Chremes. CH. salvé, Geta.
 GE. veníre salvom vólup est. CH. credo. GE. quíd
 agitur? 610
 CH. multa ádvenienti, ut fít, nova hic complúria.
 GE. ita. de Ántiphone audístin quae facta? CH.
 ómnia.
 GE. tun díxeras huic? fácinus indignúm, Chremes,
 sic círcumiri! DE. id eum hóc agebam cómmodum.
 GE. nam hercle égo quoque id quidem ágítans me-
 cum sédulo 615
 invéni, opinor, rómedium huic rei. CH. quíd, Geta?
 DE. quod rómedium? GE. ut abii ábs te, fít forte
 óbviám
 mihi Phórmio. CH. qui Phórmio? GE. is qui istám.
 CH. scio.
 GE. visúnst mi, ut eius témpare rem senténtiam.

prendo hóminem solum: 'quór non' inquam 'Phór-
mio, 620

vidés, inter nos síc haec potius cúm bona
ut cómpoñamus grátia quam cúm mala?
erus libéralis ést et fugitans lítium:
nam céteri quidem hércle amici omnés modo
uno óre auctores fuére, ut praecipitem hánc daret.' 625
AN. quid hic ccéptat aut quo evádet hodie? GE. 'an
légibus

datúrur poenas díces, si illam eiécerit?
iam id éxploratumst: héia, sudabís satis,
si cum illo inceptas hómine: ea eloquéntiast.
verúm pono esse víctum eum: at tandém tamen 630
non cápitis ei res ágitur, sed pecúniae.'
postquam hóminem his verbis séntio mollírier,
'solí sumus nunc hic' inquam: 'eho, dic quid vís
dari

tibi ín manum, ut erus hís desistat lítibus,
haec hínc facessat, tú molestus né sies?' 635

AN. satin illi dí sunt própítii? GE. 'nam sát scio,
si tu áliquam partem aequí bonique díxeris,
ut est ille bonus vir, tría non commutábitis
verba hódie inter vos.' DE. quis te istaec iussít loqui?
CH. immó non potuit, mélius pervenírier 640
eo quó nos volumus. AN. óccidi. DE. perge éloqui.
GE. a prímo homo insaníbat. CH. cedo quid póstulat?
GE. quid? nímium quantum. CH. *quántum?* dic.

GE. siquís daret
taléntum magnum. DE. immó malum hércle: ut níl
pudet!

GE. quod díxi adeo eí: 'quaéso, quid si fíliam 645
suam única locáret? parvi ré tulit
non súscépissee: invéntast quae dotém petat.'
ut ad paúca redeam ac míttam illius inéptias,
haec dénique eius fuít postrema orátio:
'ego' inquit 'a princípío amici fíliam, 650
ita ut aéquom fuerat, vólui uxorem dúcere.
nam míhi veníbat ín mentem eius incómodum,
in sérvitutem paúperem ad dítém dari.
sed mi ópus erat, ut apérte tibi nunc fábulér,

aliquántulum quae adférerret, qui dissólverem 655
 quae débeo: et etiám nunc, si volt Démipho
 dare quántum ab hac accípio, quae sponsást mihi,
 nullám mihi malim quam ístanc uxórém dari.'

AN. utrúm stultitia fácere ego hunc an málitia
 dicám, scientem an ímprudentem, incértus sum. 660

DE. quid si ánimam debet? GE. 'áger oppositust píg-
 nori

decem ób minas' inquit. DE. áge age, iam ducat:
 dabo.

GE. 'aediculae item sunt ób decem alias' DE. oíei,
 nimiúmat. CH. ne clama: pétito *illasce* a mé decem.

GE. 'uxóri emunda ancillulast: tum plúscula 665
 supelléctile opus est: ópus est sumptu ad núptias:
 his rébus sane póne' inquit 'decém minas.'

DE. sescéntas proinde scríbito iam míhi dicas:
 nil do: ínpuratus me ille ut etiam inrídeat?

CH. quaesó, égo dabo, quíesce: tu modo fílius 670
 fac ut illam ducat, nós quam volumus. AN. eí mihi,
 Geta, óccidisti mé tuis falláciis.

CH. mea caúsa eícitur: mé hoc est aequom amíttre.

GE. 'quantúm potest me cértiorem' inquit 'face,
 si illám dant, hanc ut míttam: ne incértus siem: 675
 nam illí mihi dotem íám constituerúnt dare.'

CH. iam accípiat: illis répudium renúntiet:

hanc dúcat. DE. quae quidem illi res vortát male.

CH. oppórtune adeo argéntum nunc mecum áttuli,
 fructúm quem Lemni uxóris reddunt praédia: 680
 inde súmam: uxori tíbi opus esse díxero.

AN. Geta. GE. hém. AN. quid egisti? GE. émunxi
 argentó senes.

AN. satin ést id? GE. nescio hércle, tantum íússus sum.

AN. eho, vérbero, aliud míhi respondes ác rogo?

GE. quid érgo narras? AN. quíd ego narrem? operá
 tua 685

ad réstim mihi quidémm res redit planíssume.

ut té quidem di deaeque ómnes superi *atque* inferi
 mális exemplis pérđant! em, síquid velis,
 huic mándes [quod quidem récte curatúm velis,
 huic mándes,] qui te ad scópulum e tranquillo aúferat.

quid mínus utibile fuit quam hoc vulnus tângere 690
aut nóminare uxórem? iniectast spés patri
posse illam extrudi. cédo nunc porro, Phórmio
dotém si accipiet, úxor ducendást domum,
quid fiet? GE. non enim dúcet. AN. novi. céterum
quom argéntum repetent, nóstra causa scílicet 695
in nérvom potius íbit? GE. nil est, Ántipho,
quin mále narrando póssit depravárier.
tu id quód bonist excérpis, dicis quód malist.
audí nunc contra: iám si argentum accéperit,
ducendast uxor, út aís: concedó tibi: 700
spatiúm quidem tandem ádparandis núptiis,
vocándi, sacrificándi dabitur paúlulum.
intérea amici quód polliciti súnť dabunt:
inde iste reddet. AN. quám óbrem? aut quid dicét?
GE. rogas?

‘quot rés postilla mónstra evenerúnť mihi! 705
intro íit in aedis áter alienús canis:
anguis in inpluvium décidit de tégulis:
gallína cecinit: interdixit háriolus:
harúspex vetuit: ánte brumam autém novi
negóti incipere * * * * *
* * * * * quás causast iustíssuma.’ 710
haec fíent. AN. ut modo fiant! GE. fíent: mé vide.
pater éxit: abi, dic ésse argentum Phaédriae.

DEMIPHO. GETA. CHREMES.

DE. Quiétus esto, inquam: égo curabo néquid verbo-
rúm duit.
hoc témere numquam amíttam ego a me, quín mihi
testis ádhibeam:
quoi dem ét quam óbrem dem, cómmemorabo. GE. ut
caútus est, ubi níl opust. 715
CH. atque íta opus factost: ét matura, dúm lubido
eadem haéc manet:
nam si áltera illaec mágis instabit, fórsitan nos reíciat.
GE. rem ipsám putastí. DE. dúc me ad eum ergo.
GE. nón moror. CH. ubi hoc égeris,
transíto ad uxórém meam, ut convéníat hanc prius quam
hínc abit.

dicát eam dare nos Phórmioni núptum, ne suscén-
seat: 720

et mágis esse illum idóneum, qui ipsí sit familiárior:
nos nóstro officio nón digressos ésse: quantum is
vóluerit

datum ésse dotis. DE. quíd tua malum id ré fert?

CH. magni, Démipho.
non sátis est tuom te officium fecisse, id si non fama
áprobát:

volo ipsíus [quoque] haec voluntáte fieri, né se eiectam
praédicet. 725

DE. idem égo istuc facere póssum. CH. mulier múlieri
magis cónvenit.

DE. rogábo. CH. ubi illas núnc ego reperíre possim,
cógito.

SOPHRONA. CHREMES.

So. Quíd agam? quem mi amícum inveniam mísera?
aut quo consília haec referam?

aút unde auxiliúm petam?

nám vereor, era ne ób meum suasum indígna iniuria
ádficiatur: 730

íta patrem adulescéntis facta haec tólerare audió vio-
lenter.

CH. nám quae haec anus est, éxanimata a frátre quae
egressást meo?

So. quod ut fácerem egestas me ínpulit, quom scírem
infirmas núptias

hasce ésse, ut id consúlerem, interea víta ut in tutó
foret.

CH. cérte edepol, nisi me ánimus fallit aút parum pro-
spíciunt oculi. 735

meaé nutricem gnátae video. So. néque ille investigátur,
CH. quid ago?

So. qui ést eius pater. CH. ádeo, maneo, dum haec
quae loquitur mágis cognosco?

So. quód si eum núnc reperíre possim, níl est quod
vereár. CH. east ipsa:

cónloquar. So. quis hic lóquitur? CH. Sophrona. So.
ét meum nomen nóminat?

CH. respice ad me. So. di obsecro vos, éstne hic Stilpo?

CH. nón. So. negas? 740

CH. cóncede hinc a fóribus paulum istórum sodea,
Sóphrona.

ne me istoc posthac nómine appellássis. So. quid? non
obsecro es

quem sémper te esse dictitasti? CH. st'. So. quid
has metuís foris?

CH. conclúsam hic habeo uxórem saevam. vérum istoc
me nómine

eo pérperam olim díxi, ne vos fórté imprudentés foris 745
effútiretis átque id porro aliqua úxor mea rescísceret.

So. istóc pol nos te hic invenire míserae numquam
pótuimus.

CH. eho díe mihi, quid reí tibist cum fámilla hac unde
éxis?

ubi illaé sunt? So. miseram me. CH. hém, quid est?
vivóntne? So. vivit gnáta.

matrem ípsam ex aegritúdine hac míserám mors con-
secútast. 750

CH. male fáctum. So. ego autem, quae éssem anus
desérta egens ignóta,

ut pótui nuptum vírginem locávi huic adulescénti,
harúm qui est dominus aédium. CH. Antiphónine? So.

em, istic ípsi.

CH. quid? dúasne is uxorés habet? So. au, únám ille
quidem hanc sólam.

CH. quid illam álteram quae dicitur cognáta? So. haec
ergost. CH. quíd aís? 755

So. compósito factumst, quó modo hanc amáns habere
póset

sine dóte. CH. di vostrám fidem, quam saépe forte
témere

evéniunt quae non aúdeas optáre! offendi advéniens
quocúm volebam et út volebam filiam locátam:

quod nós ambo opere máximo dabámus operam ut
fieret, 760

sine nóstra cura, máxima sua cúra haec sola fécit.

So. nunc quíd opus facto sit vide: pater ádulescentis
vénit

eumque ánimo iniquo hoc óppido ferre áiunt. CH. nil
períclist.
sed pér deos atque hómines meam esse hanc cáve re-
sciscat quísquam.
So. nemo éx me scibit. CH. séquere me: intus cétera
audiétis. 765

ACTVS V.

DEMIPHO. GETA.

DE. Nostrápte culpa fácimus ut malós expediat ésse,
dum nímium dici nós bonos studémus et bénignos.
ita fúgias né praetér casam, quod áiunt. nonne id sát
erat,
accípere ab illo iniúriam? etiam argéntumst ultro ob-
iéctum,
ut sít qui vivat, dum áliud aliquid flágití conficiat. 770
GE. planíssume. DE. eis nunc praémiumst, qui récta
prava faciunt.
GE. veríssume. DE. ut stultíssume quidem illí rem
gesserímus.
GE. modo ut hóc consilio póssiet discédi, ut istam dúcat.
DE. etiámné id dubiumst? GE. haúscio hercle, ut ho-
móst, an mutet ánimum.
DE. hem, mútet autem? GE. néscio: verúm, si forte,
díco. 775
DE. ita fáciam, ut frater cénsuit, [ut] uxórem eius huc
addúcam,
cum ista út loquatur. tú, Geta, abi prae: núntia hanc
ventúram.
GE. argéntum inventumst Phaédriae: de iúrgio silétur
provisumst, ne in praeséntia haec hinc ábeat: quid nunc
pórro?
quid fiet? in eodém luto haesitás: vorsura sólves, 780
Geta: praesens quod fuerát malum in diem ábiit: pla-
gae créscunt,

nisi próspecta. nunc hinc domum ibo ac Phánium edo-
cébo.
nequíd vereatur Phórmionem aut huius oratiónem.

DEMIPHO. NAVSISTRATA.

DE. Age dum, út soles, Nausístrata, fac illa út place-
tur nóbis,
ut suá voluntate íd quod est faciúndum faciat. NA.
fáciam. 785

DE. paritér nunc opera me ádiuvas, ac ré dudum opi-
tuláta 's.

NA. factúm volo: ac pol mñus queo viri culpa, quam
me dígnumst.

DE. quid áutem? NA. quia pol meí patris bene páta
indiligénter

tutátur: nam ex eis praédiis talénta argénti bína
capiébat statim: hem, vír viro quid praestat! DE.
binan quaéro? 790

NA. ac rébus villióribus multó talenta bína. DE. hui.

NA. quid haéc videntur? DE. scilicet. NA. virúm
me natum véllem:

ego osténderem, DE. certó scio. NA. quo pácto..

DE. parce sódes,
ut póssis cum illa, né te adulescens múlier defetiget.

NA. faciam út iubes: sed meúm virum abs te exíre
video.

CHREMES. DEMIPHO. NAVSISTRATA.

CH. Ehem, Démipho, 795
iam illí datumst argéntum? DE. curavi flico. CH. nol-
lém dátum.

ei, vídeo uxorem: páene plus quam sát erat. DE. quor
nollés, Chremes?

CH. iam récte. DE. quid tu? ecquíd locutus cum ista
es, quam obrem hanc dúcimus?

CH. transégi. DE. quid aít tandem? CH. abducí nón
potest. DE. qui nón potest?

CH. quia utérque utriquest córdi. DE. quid istuc nés-
tra? CH. magni: praéter haec 800

cognátam comperi ésse nobis. DE. quíd? deliras. CH.
síc erit:
non témere dico: rédii mecum in mémoriam. DE.
satin sánus es?
NA. au óbsecro, vide ne ín cognatam pécces. DE. non
est. CH. né nega:
patris nómen aliud dictumst: hoc tu errásti. DE. non
norát patrem?
CH. norát. DE. quor aliud díxit? CH. numquamne
hódie concedés mihi sos
neque intélleges? DE. si tú nil narras? CH. pérgis?
NA. miror qui hóc siet.
DE. equidem hércle nesció. CH. vin scire? at íta me
servet Iúppiter,
ut própior illi, quam égo sum ac tu, homo némost. DE.
di vostrám fidem:
cámus ad ipsam: una ómnis nos aut scíre aut nescire
hóc volo. CH. a.
DE. quid ést? CH. itan parvam míhi fidem esse apúd
te! DE. vin me crédere? sio
vin sátis quaesitum mi ístuc esse? age, fiat. quid?
illa filia
amíci nostri quíd futurumst? CH. récte. DE. hanc
igitur míttimus?
CH. quid ní? DE. illa maneat? CH. síc. DE. ire
igitur tíbi licet, Nausístrata.
NA. sic pól commodius ésse in omnis árbitror, quam ut
coéperas,
manére hanc; nam perlíberalis vísast, quom vidí,
mihi. 815
DE. quid istúc negotist? CH. iámne operuit óstium?
DE. iam. CH. o Iúppiter,
di nós respiciunt: gnátam inveni núptam cum tuo filio.
DE. hem,
quo pácto id potuit? CH. nón satis tutus ést ad nar-
randum híc locus.
DE. at tú întro abi. CH. heus, ne filii quidem hoc
nóstri resciscánt volo.

ANTIPHO.

Laetús sum, ut meae res sésé habent, fratri óptigisse
quód volt. 820

quam scítumst, eius modí parare in ánimo cupiditátes,
quas, quóm res advorsaé sient, pauló mederi póssis!
hic símul argentum répperit, curá sese expédívit:
ego nullo possum rémedio me evólvere ex his túrbis,
quin, si hóc celetur, in metu, sin pátefit, in probró sim.
neque mé domum nunc récíperem, ni mi ésset spes
osténta 825

huiúsce habendae. séd ubi nam Getam ínvenire póssim?
[ut rogem, quod tempus conveniundi patris me ca-
pere suadeat.]

PHORMIO. ANTIPHO.

PH. Argéntum accepi, trádidi lenóni: abduxi múl-
rem,

curávi propria ut Phaédria poterétur: nam emissást
manu. 830

nunc úna mihi res étiam restat quae ést conficiunda,
óstium

ab sénibus ad potándum ut habeam: nam áliquot hos
sumám dies.

AN. sed Phórmíost: quid áis? PH. quid? AN. quid
nam núnc facturust Phaédria?

quo pácto satietátém amoris aít se velle absúmere?

PH. vicíssim partis tuás acturust. AN. quas? PH. ut
fugitet suám patrem. 835

te suás rogavit rúrsum ut ageres, caúsam ut pro se
díceres.

nam pótaturus ést apud me. ego me íre senibus Sú-
nium

dicam ád mercatum, ancíllulam emptum dúdum quam
dixít Geta:

ne, quom híc non videant, mé conficere crédant argen-
túm subm.

sed óstium concrépuit abs te. AN. víde qui egrediátur.

PH. Getast. 840

GETA. ANTIPHO. PHORMIO.

GE. O fortuna, o fôrs fortuna, quántis commoditatibus,
quám subito meo ero Antiphoni ope vóstra hunc one-
rastís diem!

AN. quíd nam hic sibi volt? GE. nósque amicos eíus
exonerastís metu!

séd ego nunc mihi céssó, qui non úmerum hunc onero
pállio

átque hominem propero invenire, ut haéc quae contige-
rint sciat. 845

AN. núm tu intellegis, híc quid narret? PH. núm tu?

AN. nil. PH. tantúndem ego.

GE. ád lenonem hinc íre pergám: ibi núnc sunt. AN.
heus, Geta. GE. ém tibi.

núm mirum aut noŷómst revocari, cúrsu quom insti-
terís? AN. Geta.

GE. périgit hercle: númquam tu odio tuó me vinceas.
AN. nón manes?

GE. vápula. AN. id quidem tíbi iam fiet, nísi resistis,
vérbero. 850

GE. familiariórem oportet ésse hunc: minitátúr malum.
séd isne est quem quaero án non? ipsust. cóngredere
actutúm. AN. quid est?

GE. ó omnium, quantum ést qui vivont, hóminum homo
ornatíssume:

nám sine controvórsia ab dis sólus diligere, Ántipho.

AN. íta velim: séd quí istuc credam íta ésse mihi dicí
velim. 855

GE. sátin est si te délibutum gaúdio reddo? AN.
énicas.

PH. quín tu hinc pollicitátiones aúfer et quod fêrs cedo.
GE. oh,

tú quoque aderas, Phórmio? PH. aderam: séd tu ces-
sas? GE. áccipe, en:

út modo argentúm tibi dedimus ápuđ forum, rectá
domum

súmus profecti: intérea mittit érus me ad uxórém
tuam. 860

AN. quam óbrem? GE. omitto próloqui: nam nŕl ad
hanc remst, Antipho:
úbi in gynaeceum íre occipio, púer ad me adcurrít
Mida,

póne adprendit pállio, resupínat: respició, rogo
quam óbrem retineát me: ait esse vétitum intro ad
eram accédere.

'Sóphrona modo frátrem huc' inquit 'sénis introduxít
Chremem' 865

eúmque nunc esse íntus cum illis: hóc ubi ego audiui,
ád foris

súspenso gradú placide ire pérrexi, accessi, ástiti,
ánimam compressi, aúrem admovi: ita ánimum coepi
atténdere,

hóc modo sermónem captans. AN. eú, Geta. GE. hic
pulchérillum

fácinus audiui: itaque paene hercle éxclamavi gaúdio.

AN. quód? GE. quod nam arbitráre? AN. nescio.

GE. átqui mirificíssimum: 871
pátruos tuos est páter inventus Phánio uxóri tuae.

AN. hem,
quíd aís? GE. cum eius consuévít olim mátre in Lemno
clánculum.

PH. sómniū: utin haec ignoraret suóm patrem? GE.
aliquid crédito,

Phórmio, esse caúsae: sed me cénser potuisse ómnia
íntelligere extra óstium, íntus quae ínter sese ipsi
égerint? 876

AN. átque hercle ego quoque íllam audiui fábulam.
GE. immo etiám dabo

quó magis credas: pátruos interea índe huc egreditúr
foras:

haú multo post cúm patre idem récipit se intro dénuo:
áit uterque tibi potestatem éius adhibendaé dari: 880
dénique ego sum míssus, te ut requírerem atque addú-
cerem. AN. em,

quín ergo rape mé: quid cessas? GE. fécerq. AN. o
mi Phórmio,

vále. PH. vale, Antiphó. bene, ita me dí ament, fac-
tum. gaúdeo

tantam fortunam de inproviso esse his datam.
 summa eludendi occasio est mihi nunc senes 385
 et Phaedriae curam adimere argentariam,
 ne quoquam suorum aequalium supplex siet.
 nam idem hoc argentum, ita ut datum est, ingratis
 ei datum erit: hoc qui cogam, re ipsa repperi.
 nunc gestus mihi volutusque est capiendus novus. 890
 sed hinc concedam in angiportum hoc proximum,
 inde hisce ostendam me, ubi erunt egressi foras.
 quo me adsimularem ire ad mercatum, non eo.

DEMIPHO. CIREMES. PHORMIO.

DE. Dis magnas merito gratias habeo atque ago,
 quando ~~evenire~~ haec nobis, frater, prospere. 895

CH. estne ita uti dixi liberalis? DE. oppido.
 quantum potest, nunc conveniendus Phormios,
 prius quam dilapidat nostras triginta minas
 ut auferamus. PH. Demiphonem si domist
 visam, ut quod.. DE. at nos ad te ibamus, Phormio.
 PH. de eadem hac fortasse causa? DE. ita hercle. PH.
 credidi: 901

quid ad me ibatis? ridiculum: verebimini
 ne non id facerem quod recepissim semel?
 heus, quanta quanta haec mea paupertas est, tamen
 adhuc curavi unum hoc quidem, ut mi esset fides. 905
 idque ad vos venio nuntiatum, Demipho,
 paratum me esse: ubi vultis, uxorem date.
 nam omnis posthabui mihi res, ita uti par fuit,
 postquam tanto opere id vos velle animum advorteram.
 DE. at hic dehortatus est me, ne illam tibi darem:
 'nam qui erit rumor' inquit, 'id si feceris?
 olim quom honeste potuit, tum non est data:
 nunc viduam extrudi turpest': ferme eadem omnia
 quae tute dudum coram me incusaveras.

PH. satis superbe inluditis me. DE. qui? PH. ro-
 gas? 915

quia ne alteram quidem illam potero ducere:
 nam quod redibo ore ad eam quam contempserim?
 CH. 'tum autem Antiphonem video ab sese amittere
 invitum eam' inquit. DE. tum autem video filium

invitum sane mulierem ab se amittere.

920

sed transi sodes ad forum atque illud mihi
argentum rursum iube rescribi, Phormio.

PH. quodne ego descripsi porro illis quibus debui?

DE. quid igitur fiet? PH. si vis mi uxorem dare,
quam despondisti, ducam: sin est ut velis

925

manere illam apud te, dos hic maneat, Demipho.

nam non est aequom me propter vos decipi,
quom ego vestri honoris causa repudium alterae
remiserim, quae dotis tantundem dabat.

DE. in' in malam rem hinc cum istac magnificentia,
fugitive? etiam nunc credis te ignorarier

aut tua facta adeo? PH. inritor. DE. tune hanc du-
ceres,

si tibi daretur? PH. fac periculum. DE. ut filius
cum illa habitet apud te, hoc vestrum consilium fuit.

PH. quaeso quid narras? DE. quon tu mi argentum
cedo.

935

PH. immo vero uxorem tu cedo. DE. in ius ambula.

PH. enim vero si porro esse odiosi pergitis...

DE. quid facies? PH. egone? vos me indotatis modo
patrocinari fortasse arbitramini:

etiam dotatis soleo. CH. quid id nostrum? PH. nihil.
hic quandam noram, quoniam vir uxorem CH. hem.

DE. quid est? 941

PH. Lemni habuit aliam: CH. nullus sum. PH. ex qua
filiam

suscipit: et eam clam educat. CH. sepultus sum.

PH. haec adeo ego illi iam denarrabo. CH. obsecro,
ne facias. PH. oh, tune iseras? DE. ut ludos facit. 945

CH. missum te facimus. PH. fabulae. CH. quid vis
tibi?

argentum quod habes condonamus te. PH. audio. -

quid vos malum ergo me sic ludificamini

inepti vostra puerili inconstantia?

nolo volo: volo nolo rursum: cape cedo:

950

quod dictum, indictumst: quod modo erat ratum, in-
ritumst.

CH. quo pacto aut unde haec hic rescivit? DE. nescio,
nisi me dixisse nemini certo scio.

CH. monstri, ita me di ament, símile. PH. inieci scrú
pulum. DE. hem,

hicíne ut a nobis hóc tantum argenti aúferat 955

tam apérte inridens? émorí hercle sátiús est.

animó virili praésentique ut síis para.

vidés tuom peccátum esse elatúm foras

neque iam íd celare pósse te uxorém tuam:

nunc quód ipsa ex aliis aúditura síit, Chremes, 960

id nósmet indicáre placabílius est.

tum hunc ínpuratum póterimus nostró modo

ulcísci. PH. attat, nísi mi prospicio, haéreo.

hi gládiatorio ánimo ad me adfectánt viam.

CH. at véreor ut placári possit. DE. bóno animo es:

ego rédigam vos in grátiam, hoc fretús, Chremes, 966

quom e médio excessit únde haec susceptást tibi.

PH. itane ágitis mecum? sátis astute adgrédimini.

non hércle ex re istius me instigasti, Démipho.

ain tu? úbi quae lubitum fúerit peregre féceris 970

neque huíus sis veritus féminae primáriae,

quin nóvo modo eí fáceres contuméliam,

veníás nunc precibus laútum peccátum tuom?

hisce égo illam dictis íta tibi incensám dabo,

ut né restinguas, lácrumis si extilláveris. 975

DE. [malúm quod isti dí deaeque omnés duint.]

tantáne adfectum quémquam esse hominem au-
dácia!

non hóc publicitus scélus hinc asportárier

in sólas terras! CH. ín id redactus súm loci,

ut quíd agam cum illo nésciam prorsum. DE. égo
scio: 980

in íus eamus. PH. ín ius? huc, síquid lubet.

DE. adséquere, retine, dúm ego huc servos évoco.

CH. enim néqueo solus: ádcurre. PH. una iniúriast

tecúm. CH. lege agito ergo. PH. álterast tecúm,
Chremes.

DE. rape hunc. PH. sic agitis? énim vero vocést
opus: 985

Nausístrata, exi. CH. os ópprime. DE. ínpurúm vide

quantúm valet. PH. Nausístrata, inquam. CH. nón
taces?

PH. taceám? DE. nisi sequitur, púgnos in ventrem
ingere.

PH. vel óculum exlìde: est úbi vos ulciscár' probe.

NAVSISTRATA. CHREMES. PHORMIO. DEMIPHO.

NA. Qui nóminat me? CH. hem. NA. quíd istuc tur-
baest, óbsecro, 990
mi vír? PH. ehem, quid nunc óbstipuisti? NA. quis
hic homost?

non mñhi respondes? PH. hícine ut tibi respóndeat,
qui hercle úbi sit nescit? CH. cáve istí quicquam
créduas.

PH. abi, tänge: si non tótus friget, me énica.

CH. nil ést. NA. quid ergo? quíd istic narrat? PH.
iám scies: 995

auscúlta. CH. pergin credere? NA. quid ego óbsecro
huic crédam, qui nil díxit? PH. delirát miser
timóre. NA. non pol témerest, quod tu tám times.

CH. egon tímeo? PH. recte sáne: quando níl times,
et hoc níl est quod ego díco, tu narrá. DE. scelus,
tibi nárret? PH. ohe tu, fáctumst abs te sédulo 1001
pro frátre. NA. mi vir, nón mihi dices? CH. át...

NA. quid 'at'?

CH. non ópus est dicto. PH. tñbi quidem: át scito
huic opust.

in Lémno CH. hem, quid aís? DE. nón taces? PH.
clam te CH. eí mihi.

PH. uxórem duxit. NA. mí homo, di meliús duint. 1005

PH. sic fáctumst. NA. perii mísera. PH. et inde fíliam
suscépit iam unam, dúm tu dormis. CH. quíd agimus?
NA. pro di inmortales, fácinus miserandum ét malum.

DE. hoc áctumst. PH. an quicquam hódienst factum in-
dignius?

qui mi, úbi ad uxores véntumst, tum fiúnt senes. 1010

NA. Démipho, te appéllo; nam cum hoc ípso distaedét
loqui:

haécine erant itiónes crebrae et mánsiones diútinae
Lémni? haecine erat éa quae nostros mínuit fructus
vilitas?

DE. égo, Nausistrata ésse in hac re culpam meritum
nón nego:

séd ea quin sit ignoscenda. PH. vérba fiunt mór-
tuo. 1015

DE. nám neque neglegéntia tua néque odio id fecit
tuo.

vínolentus fére abhinc annos quíndecim muliérculam
eám compressit, únde haec natast: néque postilla um-
quam áttigit.

éa mortem obiit, é medio abiit: quí fuit in re hac
scrúpulus.

quam óbrem te oro, ut ália facta túa sunt, aequo
animo hóc feras. 1020

NA. quíd ego aequo animo? cúpio misera in hác re
iam defúngier.

séd quí id sperem? aetáte porro mínus peccaturúm
putem?

íam tum erat senéx, senectus sí verecundós facit.
án mea forma atque aétas nunc magis éxpetendast,
Démipho?

quíd mi hic adfers, quam óbrem expectem aut spé-
rem porro nón fore? 1025

PH. éxequias Chreméti quibus est cómodum ire, em
témpus est.

síc dabo: age nunc, Phórmionem quí volet lacéssito:
fáxo tali eúm mactatum atque híc est infortúnio.
rédeat sane in grátiam: iam súplici satis ést mihi.
hábet haec eĩ quód, dum vivat, úsque ad aurem og-
gánniat. 1030

NA. át meo merito crédo: quid ego núnc commemo-
rem, Démipho,

síngulatim, quális ego in hunc fúerim? DE. novi ae-
que ómnia

técum. NA. merito hoc meó videtur fáctum? DE. mi-
nume géntium:

vérum quando iam áccusando fieri infectum nón
potest,

ignosce: orat cónfitetur púrgat: quid vis ámplius? 1035

PH. énim vero prius quam haéc dat veniam, míhi pro-
spiciam et Phaédriae.

heús Nausistratá, prius quam huic respóndes temere,
audí. NA. quid est?

PH. égo minas trigínta ab illo pér fallaciam ábstuli:
eás dedi tuo gnáto: is pro sua amíca lenoní dedit.

CH. hém, quid aís? NA. adeón indignum hoc tibi vi-
detur, fílius 1040
hómo adulescens sí habet unam amícam, tu uxorés
duas?

níl pudere? quo óre illum obiurgábis? respondé mihi.

DE. fáciat ut volés. NA. immo ut meam iám scias sen-
téntiam,

néque ego ignosco néque promitto quícquam neque
respóndeo

prius quam gnatum vídero: eius iudício permitto
ómnia:

quód is iubebit fáciam. PH. mulier sápiens es, Nau-
sístrata.

NA. sátin tibist? CH. mihin? immo vero púlchre dis-
cedo ét probe

ét praeter spem. NA. tú tuom dic nómen quód sit.
PH. Phórmio:

vóstrae familiae hércle amicus ét tuo summus Phaé-
driae.

NA. Phórmio, at ego ecástor posthac tibi quod potero
et quae voles 1050

fáciamque et dicám. PH. benigne dícis. NA. pol
merítumst tuom.

PH. vín primum hodie fácere quod ego gaúdeam, Nau-
sístrata,

ét quod tuo viro óculi doleant? NA. cúpio. PH. me
ad cenam voca.

NA. pól vero voco. DE. eámus intro hinc. CH. fiat:
sed ubist Phaédria

iúdex noster? PH. iam híc faxo aderit. ω. vós valete
et plaúdite. 1055

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 152 iambici senarii
 — 153 et 154 trochaici octonarii
 — 155 trochaicus septenarius
 — 156 et 157 trochaici octonarii
 — 158 et 159 trochaici septenarii
 — 160 ad 162 iambici octonarii
 — 173 iambicus quaternarius
 — 164 ad 176 iambici octonarii
 — 177 et 178 iambici septenarii
 — 179 et 180 trochaici septenarii
 — 181. 182. 184 iambici octonarii
 — 183 iambicus quaternarius
 — 185 et 186 trochaici septenarii
 — 187 et 188 trochaici octonarii
 — 189 et 190 trochaici septenarii
 — 191 iambicus quaternarius
 — 192. 193. 195 iambici octonarii
 — 194 iambicus senarius
 — 196 iambicus quaternarius
 — 197 ad 215 trochaici septenarii
 — 216 ad 230 iambici senarii
 — 231 et 232 trochaici septenarii
 — 233 ad 251 iambici octonarii
 — 252 et 253 trochaici septenarii
 — 254 ad 314 iambici senarii
 — 315 ad 347 trochaici septenarii
 — 348 ad 464 iambici senarii
 — 465 ad 468 trochaici octonarii
 — 469 et 470 trochaici septenarii
 — 471 ad 478 iambici octonarii
 — 479 et 480 trochaici octonarii
 — 481 ad 484 trochaici septenarii

- V. 485 clausula
 — 486 iambicus octonarius
 — 487 ad 489 trochaici septenarii
 — 490 iambicus senarius
 — 491 iambicus septenarius
 — 492 iambicus octonarius
 — 493 ad 501 trochaici septenarii
 — 502 et 503 iambici octonarii
 — 504 ad 566 trochaici septenarii
 — 567 ad 712 iambici senarii
 — 713 ad 727 iambici octonarii
 — 728. 730. 731 trochaici octonarii
 — 729 trochaicus dimeter catalecticus
 — 732 trochaicus septenarius
 — 733 et 734 iambici octonarii
 — 735 ad 738 trochaici octonarii
 — 739 ad 741 trochaici septenarii
 — 742 ad 747 iambici octonarii
 — 748 ad 794 iambici septenarii
 — 795 ad 819 iambici octonarii
 — 820 ad 827 iambici septenarii
 — 829 ad 840 iambici octonarii
 — 841 ad 883 trochaici septenarii
 — 884 ad 1010 iambici senarii
 — 1011 ad 1055 trochaici septenarii.
-



PHORMIO.

In the didascalia I again follow C. Dziatzko *rh. mus.* xxi 72: according to it, the Phormio was first exhibited at the *ludi Romani* a. 593; see also my introduction p. 4. Donatus says that the performance took place at the *ludi Megalenses*, but wrongly as I think, and merely on account of the same *ludi* occurring in the other didascaliae (see Dziatzko l. c. p. 71): or also in accordance with the Bemb. ms. where we have a didascalia which belongs to a later performance of the play. It runs as follows: *incipit Terenti Phormio acta ludis Megalensib. Q. Caspione Cn. Servilio cos. graeca Apollodoru Epidicazomenos. facta est* IIII (*rh. mus.* xx 575): and seems to point to a performance under the consulship of Q. Pompeius and Cn. Servilius Caepio a. 613, as has been observed by Ritschl *Par.* p. 250. In the ordinary didascalia of the other mss. we find also the actor L. Atilius of Praeneste (see notes on the did. in the Eunuchus): but he no doubt belongs also to a later exhibition, very probably to the one in 613.

Graeca Apollodoru Epidicazomenos: the title of the play, not the name of the Greek poet, recurs *prol.* 25: where see note. Apollodorus was one of the minor stars of the New Comedy, from whom Terence took this play and perhaps also the Hecyra.

PROLOGVS.

On the close resemblance of this prologue to that of the Eunuchus, see *Introd.* p. 4 n. 3.

1 *poëta vetus*: Luscius Lavinius, see *Introd.* p. 3. The opposition of the poet of the old school to 'our poet' or 'the poet' is very significant. 2 *retrahere*: cf. v. 3 *deterrere* and 18 *reicere*: all expressions denoting Lavinius' vehement efforts to alienate Terence from dramatic poetry. On *transdere* Donatus observes '*veteres sonantius quod nos lenius dicimus tradere: et tralatium nos translatum e contrario*', *transdere in otium* 'place' or 'transfer' (*dare* is orig. 'to put', *τίθημι*, root *θε*) 'in leisure', is said like Haut. 807 *me haec deambulatio...ad languorem dedit*, or Pl. Pseud. 928 *in timorem dabo militarem advenam*. 4 Bentley writes *ante hic* instead of *antehac* which is given by

the mss. But the subject is easily understood. **6** *scriptis* is the reading of the mss., but as Donatus says, 'legitur et fecit', Bentley adopts this at once, quite forgetting that this reading can only be due to a scribe who put *fecit* here in imitation of v. 4. Bentley says, moreover, 'faciendi verbum poetæ proprium', as if *scribere* did not occur in the same way, while we have *scriptura* of poetical style only one line before. **7, 8** We do not know what was the precise nature of the scene in one of Lavinius' comedies which Terence here finds fault with. But if it was a scene similar to the one in Plautus' *Menaechmi* where *Menaechmus* simulates madness (cf. *insanum adulescentulum*), and addresses the old man as *leonem vetulum olentem edentulum* (v. 864), a scene in which we have a comic imitation of scenes in tragic poets where Agave mistakes her son Pentheus for a young lion (ῥέον λιόν Eur. Bacch. 1166); then indeed Terence's criticism would be very unjust. It might seem that a supposition of this kind would not be far from the truth, as Donatus says 'haec omnis *repleta* tragica, et ideo in comoedia vitiose inducitur'. **9** For *stetit* see Introd. p. 14. *stetit* means that Lavinius' play was received favourably, *nova* when first exhibited. **11** After this line old editions have the line *et magis placerent quas fecisset fabulas*, which also occurs in Andr. prol. 8: but as it does not stand in the Bemb. and two other mss., it was justly omitted by Færnus. **13** For the explanation of this line see Introd. p. 3, and our notes on the prologue of the *Andria*. **15** This line is due to an interpolator, as was first pointed out by W. Ihne in his *Quaest. Ter.* p. 42: 'cui tam diu obsecundandum intelligimus' says Ritschl Par. i 551 'quam diu non dicere, sed scribere prologum poetæ esse existimabitur'. **17** *ars musica* is here poetry. **18** *reicere* is here trisyllabic, as in the well-known line *Tityre, pascentes a flumine reice capellas*, Virg. ecl. iii 96. **20** Here again as in v. 4 the subject must be understood by the reader or hearer. **21** *ille* is here Terence; in *rellatum* the double *l* is due to assimilation as the original form was *redlatum*: cf. *red-eo* etc., and especially *redduco* Andr. 559. See Munro on Lucr. ii 1001. **21, 22** Donatus misinterprets these lines entirely, as he does not understand the sentence as a question: nor did Bentley see this, and as he was not pleased with the 'patientia paene christiana' ascribed to Terence by Donatus, he went so far as to change the text. The true explanation appears first in Stallbaum's reprint of Westerhov's smaller edition, at least so far as I am aware. **25** *Epidicazomenon* is a reading which was found difficult to explain as far back as Donatus, who says that 'Terentius hic manifeste errat', as the play from which he took his Phormio was called *Epidicazomene* 'a puella de qua iudicium est': yet

he adds 'cum sit alia *Epidicazomenos* eiusdem Apollodori.' It would be desirable to know whence Donatus derived this information, as there is no doubt that he himself never read the Greek plays from which he quotes passages. At all events, there is no objection to the title *Ἐπιδικαζόμενος* in itself, as *ἐπιδικάσθαι* was the term used of the plaintiff bringing the action, i. e. in the present case Phormio who would then be the *Ἐπιδικαζόμενος*. Thus instead of using the Greek participle Terence substituted the name of the person designated by it. 26 *Graeci Latini* is the reading of the mss. which I have kept as it is not quite void of sense: Terence says 'the Greeks call the play *Ἐπιδικαζόμενος*', the Latins will now follow my example and call it Phormio'. But it cannot be denied that Bentley's correction *Graece, Latine* would be a considerable improvement of the passage. 29 *voluntas* 'good will, favour'. 31 f. This and the two following lines allude to the unsuccessful performance of the *Hecyra* a. 589, and were no doubt intended by the poet as a hint preparatory to the second exhibition of the same play in the succeeding year (a. 594): see *Introd.* p. 4.

ACTVS I.

Davus is merely a *πρωτακτὸν πρόσωπον* like Sosia in the first act of the *Andria*.

35 The words *Amicus summus meus et popularis* are rather pompous in the mouth of a slave such as Davus: but it is the custom of servants to talk like their betters.

37 *relicuom pauxillulum* 'a small sum in arrear', cf. *Cic. ad Att. xvi 3 maxime me angit ratio reliquorum meorum*.

38 *id ut conficerem* (should get it ready: see v. 839) depends on the idea of *rogavit* or a similar word, implied in *ad me venit*.

39 *nam* presupposes an idea like this 'nor is it difficult to guess why he asked me for' etc.

40 *conraditur* a word expressive of the great difficulties Geta finds in scraping together a decent present: the preceding diminutives *ratiuncula* and *pauxillulum* expressed the same.

43 *unciatim* seems to occur only here and in Pliny: in general, adverbs in *-tim* are frequent in archaic Latin. *demensum* or *demensus cibus* was the allowance made to slaves for their own sustenance: see *Pl. Stich. 60* and the commentators on *Trin. 944*.

44 *defrudare* is the genuine form instead of the common *defraudare*. *suom defrudans genium* means 'robbing himself of what ought to have benefited himself'. Servius on *Virg. Georg. i 302* says 'quotiens voluptati operam damus, indulgere dicimur genio. unde e contrario habemus in Terentio *suom defrudans genium*: genium autem dicebant antiqui naturalem deum unius cuiusque loci vel rei aut hominis'. *genius* (from root *gen* in *gi-g(e)n-o* and

in-geni-um) may in many instances and here also be translated by 'his own self'. See also note on Pl. Aul. 718. *compersit* 'vetus scriptura est' (Bentl.) and constantly given by the best mss. of Plautus: Bentley says that Charisius gives the common form *comparsit*, but there (p. 223, 18 Keil) the mss. read *compersit*, while *comparsit* is found in the ed. princ.; in Paul. Festi p. 60 M. we have *comparsit*, but with an absurd explanation of the word. Here the *e* is moreover supported by the Bemb. ms. The perfect *parsi* instead of *peperci* is in general peculiar to archaic Latin: cf. Hec. 282.

46 The omission of the subjunctive *sit* is rare even in later writers, much more so in earlier authors.

47 *ferietur munere*: the expression is easily understood, but seems to occur only here. The commentators justly compare the analogous phrase *tangi argento* or *damno*.

49 The explanation of the words *ubi initiabunt* was doubtful even to the ancients; Donatus quotes from Probus, a grammarian of the end of the first century, who explained the passage by a reference to Varro who says 'initiari pueros Eduliae et Poticae et Cubae, Divis edendi et potandi et cubandi, ubi primum a lacte et a cunis transierunt' and most commentators explain accordingly that Geta had to make his third present when the child was weaned: but this view loses sight of the question *when* the child was weaned, and if the customs of the ancients coincided with ours, it would seem that the weaning of the child took place before his first birth-day: and if this be true, we shall hardly believe that *initiare* means here 'to wean', as according to our text the *initiare* took place after the first birth-day. I am therefore inclined to accept the second explanation mentioned by Donatus, although he does not express it very clearly 'sed Terentius Apollodorum sequitur, apud quem legitur, in insula Samothracum a certo tempore pueros initiari more Atheniensium, quod ut in palliata probandum est magis'. It is hardly credible that Apollodorus alluded to the Samothracian mysteries: but the true explanation is that we should understand *initiari* of admission to the *sacra*. If we might draw a parallel between this and corresponding acts in Christian life, the servant has to bring presents at the birth of the child, at his first (and of course also subsequent) birth-days, and finally on the occasion of his confirmation. *mater* is here the real mother, not as many commentators say, the nurse. The whole passage lets us peep into the domestic arrangements for taxing the savings of the servants.

50 *causa* 'excuse, pretence': cf. Hec. 80.

52 *conabar* sc. ire. In saying *en*, he offers the money to Geta.

53 *lectumst* 'nothing but first-rate coin': so Pl. Pseud. 1149 *accipe: hic sunt quinque argenti lectae nume-*

ratae minae, and from Lucilius Donatus quotes *lecti omnes: Atticon hoc est*.

54 *amo te* 'thank you': a phrase of frequent occurrence in conversational language: see Eun. 186. Ad. 946. Pl. Poen. i 2, 41. Cic. ad Att. i 3, 2.

61 *quid* is the interrogative 'and there what profit would it be to me?'

62 Both Plantus and Terence use the phrases *operam dare* and *dicare* quite indiscriminately.

68 *modo non* or *tantum non* (μόνον οὐχί) 'almost, nearly'. For *montis auri* see my paper on Ribbeck's Virgil p. 4.

70 *ingenium* 'natural bent'. *rex* was, as is its equivalent 'king', used to denote any one and anything rich and magnificent: as for the sense of the passage, it is impossible to explain it better than Donatus does who observes 'acue me': and very properly so, as Davus says 'oh, if I were rich, how different I should be!' then Donatus adds 'ostendit pauperum affectiones qui se solos uti divitiis scire aiunt, si eas habeant'—an observation of great psychological truth.

73 *mihi usus venit* 'I have had my experience of it': cf. Ad. 895.

74 *deo irato meo* will become intelligible by comparing Andr. 664. Donatus quotes the corresponding phrase *deo meo propitio* from Naevius: v. 70 Ribb. Cf. Pl. Poen. ii 4 *dis meis iratissimis*.

76 Bentley changes the singular *seni* into the plural *senibus*, on account of v. 71: but this is overdoing logic and the singular is readily understood by unsophisticated readers. *scapulas perdere* a very emphatic expression: 'my back got so well thrashed that it seemed to have lost all feeling'; cf. the analogous phrase *corium perdidit* Pl. Epid. i 1, 84.

77 *nam quae* for *quaenam*.

78 *advorsum stimulum calces* sc. iactare, is the Latin translation of the well-known Greek proverb πρὸς κέρτρου (or κέρτρα) λατρίσσειν (Aesch. Prom. vinct. 324. Agam. 1624. Pindar. Pyth. ii 174. Eurip. Bacch. 795. Acta Apost. 9. 5): the variety *calcitrare contra stimulum* is quoted from Ammianus Marcellinus.

79 It is characteristic of slaves to use proverbs and idiomatic expressions such as we have had to notice throughout the scene. Here again Donatus informs us that *scisti uti foro* was 'vulgar proverbium', which, he says, was originally applied to merchants who adapted their prices to the market as they chanced to find it; we may say 'you knew how to make the best of the market'.

82 *perdite* is explained 'pro valde' by Charisius p. 218, 16 on the authority of Arruntius Celsus of whom he also quotes another observation 'antiqui enim dicebant ardere pro amare', an observation which I at least cannot understand without assuming that Arruntius Celsus found in his copy of Terence *ardere* where we read now *amare*: and if this conclusion is just, I do not see why we should not admit *ardere* into the text. For *ardere aliquem* or *aliquam* see the commentators on Virg. Ecl. ii 1.

86 *sectari*, in

ludum (sc. *fidicinum* Pl. Rud. 43) *ducere et reducere* are merely the contrivances he had to resort to in order to accomplish his aim: *oculos pascere*. 87 *otiosi* 'having nothing else to do': Donatus quotes the corresponding words of Apollodorus, but as usual, the Greek is almost hopelessly corrupt: ΝΑΛΚΕΙΣ δειννεμαλι μεΟΑ, where the last two words may have been δὲ συνουλιόμεν or -οῦμεν. *operam dare* is explained by *sedere* v. 91. 88 *exadvorsum* occurs again v. 97, but with a different accent. An observation related by Gellius vii 7, 4 shows what inaccurate philologists the ancients were. 89 *tostrina* is an excellent form instead of *tonstrina*, owing to the soft pronunciation of *n* before *s*: cf. the Plautian forms *mostrum praemostro praemostrare* (Lorenz on the name *Mostellaria* in his edition of the play p. 1). 90 *dum inde iret domum* in order to *reducere*.

95 For *hic vicinia* see note on Andr. 70. 97 *benivolens* 'patron' as a subst.: cf. Pl. Persa 650. Trin. 46. 1148. Pseud. 699. Most. 195.

99 *adiutare* stands here just like *adiuvare*, and in general frequentatives are often used in the language of the comic poets in pretty nearly the same sense as the original verbs: cf. also Heo. 359.

105 With this and the following lines compare the passage in the Hauto timorumenos 286—291. 110 *scita* is explained by Festus p. 330 'bona facie', and Donatus justly compares Andr. 486 *scitus puer*.

113 In *sibi eius* the first syllable of *eius* is shortened: see Introd. p. 20. vi. *enim*=*enimvero*.

123 *confidens* in a bad sense 'pro improbo audaci ac temerario' (Don.): cf. Lucilius' line *improbi confidens malus et nequam videatur*. *qui* in execrations has the same power as *utinam*: cf. Pl. Trin. 923. 997. Men. 308.

127 *dicam scribere γράφειν δίκην* occurs in two other passages of the Phormio: v. 329 and 668. Terence took the expression from Plautus: see my note on Aul. 753.

130 *qui* adv. 'in what manner'. 131 The words *quod erit mihi bonum atque commodum* are generally connected with the preceding sentence and *confingam*: but they are more easily understood if we join them with the following sentence 'and if you do not refute my charge, which circumstance will be to my advantage, I shall of course gain my suit'.

138 On this common-place Donatus observes with much justice 'haec graves sententiae ex persona servorum cum dicuntur, ridiculae sunt et eo consilio interponuntur'. Cf. Ennius' line which in the Annales was put into the mouth of Pyrrhus *quidve ferat Fors Virtute experiamur* (204 Vahlen). The contrast between a Geta and a Pyrrhus needs no illustration. 140

credo is ironical: for the *precator* see Hant. 976.

141 *amitte* 'let him off'. 144 *paedagogus* of Phaedria, see v. 86. 146 After *fortasse* there is a hiatus

which is legitimate on account of the change of speaker.

148 *quoad*=*ad quod tempus* 'et recte locutus est, quia adventus finis est expectationis'. (Don.) 150 *portitores* is explained by Nonius 'telonarii qui portum obidentes omnia sciscitantur ut ex eo vectigal accipiant':

they were also allowed to open letters, see Pl. Trin. 794.

152 *Dorcion* (Δόρκιον) 'femininum nomen est ut Plane-sium Glycerium' etc. (Don.); perhaps she was Geta's wife, as Syrus has Phrygia for his contubernalis Ad. 973.

ACTVS II.

According to Donatus the real summing up of the whole scene is given in the words *nostri nosmet paenitet* 172, discontentment with our own affairs.

153 The infinitive in exclamations 'that it should have come to this pass!' ut in this line is emphatically repeated in the next. Comp. a similar passage Pl. Trin. 140—144 *subigis maledictis me tuis, Megaronides, Novo modo adeo ut quod meae conceditumst Taciturnitati clam, fide et fiducia, Ne enuntiarem quoiquam neu facerem palam, Vt mihi necesse sit iam id tibi concedere.*

154 My edition gives here the reading of the Bemb., from which other mss. and Priscian differ in the order of words. For *adventi* instead of *adventus* comp. note on Andr. 365. *venit in mentem alicuius rei* is a construction found in the best writers, e.g. Cic. Or. II 61.

155 *cum* is put in brackets as it is omitted by the Bemb. ms. On *incogitans* Donatus gives Probus' remark '*incogitans* in usu est, at non eodem modo *cogitans*': i.e. the first was in general use as 'thoughtless', the latter was rarely or never used for 'thoughtful'.

156 *mihi conscius sis facinoris* 'you who share with me the knowledge of the deed', i.e. 'who are my accomplice'.

157 In *quod utinam* the connecting *quod* has neither more nor less meaning than in *quod ni* 155, or in the well-known *quod si*. Instances of *quod utinam* occur Cic. ad Fam. xiv 5, and Sall. Jug. 14, 21.

159 *illud* is the reading of the Bemb. ms., instead of *illos* in the editions.

160 In *angerét* the final syllable appears with its original long quantity.

164 *certo* is here preferable to *certe*, as Bentley shows by comparing Pl. Men. 313 *nam tu quidem hercle certo non sanu's satis*.

166 According to Poliziano's collation the Bemb. ms. has *depicisci*: cf. a similar case v. 589. Phaedria says 'I would purchase the possession of my beloved girl even at the sacrifice of my own life'. *conicito cetera* 'form a conclusion as to other things'. Plautus Cas. I 1, 5 has *conicito ceterum*, but it does not follow that Terence wrote the same, as Bentley would have it; and moreover *cetera* is supported by the grammarian Diomedes p. 389, 2.

174 *etiam* 'still'.

175 The reading of the mss.

is *retinere amare amittere*: but Bentley justly remarks that we expect a double question after *consulendi* in the preceding line: hence he conjectured *retinere amare an mittere*, and this was perfected by Fleckeisen whose reading I give in my text: a reading borne out and justified by the next line.

179 *celere* is here neuter according to Donatus, but adverb according to Charisius p. 214, 14. *reppereris* is simply an impossibility as the metre shows and *reppereris* (with the first syllable short) is inadmissible as Terence and all Latin writers in general say *repperi*: and a present *repperis* is quite inconceivable. Faërnus says 'antiqui omnes *repperis*', but this is not the reading of the Bemb. ms. which has *repper* ... (i.e. three letters erased). The only way of making the passage smooth and unobjectionable consists in adopting Lachmann's *reperies*, which is also given by the ms. D of Priscian i p. 152, 6.

180 *inpendere aliquem* instead of *pendere in aliquem*: Donatus remarks expressly 'accusativo casu'; in an analogous case in a line of Lucilius (*nunc ad te redeo ut quae res me inpendet agatur*) Festus maintains that *me* is a dative=*mi*; but we should acknowledge accusatives in both cases, cf. *mare quae independent* Lucr. i 326 with Munro's note. A dative *te* or *ti* is altogether imaginary: see Introd. to the Aul. xiv and n. on Haut. 989. The line quoted by Mr Key in support of a dative *te*, Virg. Aen. ix 486, is commonly considered to be corrupt.

181 After this line the editions before Bentley add a line from Andr. 208.

186 *laterem lavare παροῖμα, πλύνθον πλύνειν* (Don.); 'it would be a pretty hopeless task to wash a brick in the hopes of getting the colour out of it' (Parry).

187 For *animi* see note on Haut. 727.

189 *ultus*: because his running away would be the best punishment for the old man's wrath.

190 *convasassem* is a reading supported by Donatus, Charisius and Nonius, and yet abandoned by Bentley for the worthless reading *conrasissem*. *convasare* 'figuratum est a colligendis vasis' according to Donatus; hence in general 'pack things together'. *se conicere in pedes*; *dare se in pedes* and *se conferre* are frequent expressions in the comic poets; cf. a passage in Plautus very similar to this, Bacch. 374 *me continuo contuli protinam in pedes*. The best mss. read here *protinus*, but *protinam* is attested by Festus p. 226 who has also the order *protinam conicerem* instead of *cont. prot.*, and this is preferred by Bentley and Ritschl (Opusc. ii 245).

192 *quaerere* is a loose construction instead of *ut quaeram* or *quaerendi*.

193 *hoc nuntio*=*hoc nuntiante*. 194 *ibi plurimumst* 'there he is generally to be found'.

195 *satis pro inperio*=*satis inperiose*.

200 For *nam quod* cf. v. 77. 203 Cf. Cic. Tusc. ii 4 *fortis enim non modo Fortuna adiuvat, ut est in vetere proverbio, sed multo magis ratio*:

see also de fin. iii 4. A line of Menander runs *τόλμη δίκαια καὶ θεὸς συλλαμβάνει*, and one of Sophocles *οὐ τοῖς ἀθύμοις ἡ τύχη συλλαμβάνει*. 204 For the phrase *apud se esse* see note on Andr. 408. 206 *non possum immutari* 'ostendit naturae suae timiditatem nullis adhortationibus eici posse'. Don. 208 *nil est* 'a matter of slight difficulty': see note on Andr. 449. 213 With *sacvidicus* Munro on Lucr. iv 180, compares *spurcidicus* Capt. 56, and *suavidicus* which occurs in the passage in Lucr. *protelare* is explained by Festus to be 'longe propellere', but his derivation from the Greek *τῆλε* is nonsensical. Very likely, the word is connected with *telum* and thus might mean originally 'to drive away by missiles': whether the word has anything to do with *protelum* (for which see Munro on Lucr. ii 531), I do not venture to decide. But from Donatus' note it appears that the ancients themselves knew nothing about the origin and first meaning of the word. 216 As soon as Demipho himself is in sight, Antipho's assumed courage suddenly evaporates. 218 Donatus draws attention to the parallelism in *me et peccatum meum* and *Phanium et vitam meam*: in the second line *vita* and *Phanium* may be considered identical, as beloved girls are frequently called 'my life' by their adorers; or we may also explain the words 'I recommend to your protection Phanium, with whose safety my own life is closely connected: should I lose her, I should make an end of my own life'. And with this he hurries away. 220 *pendens* 'tied to the whipping post'. 223 *aufer mi* 'don't mention the word, I beg': for similar passages see my note on Pl. Aul. 630, and add *iurgium hinc auferas* Pl. Persa 797, *pollicitationes aufer* Ter. Phorm. 857, *aufer frivolum insolentiam* Phaedr. iii 6, 8, *aufer me voltu terrere*, Hor. Sat. ii 7, 42. 225 *noxia* 'blame'. 226 *vincibilis* active: 'apt to conquer'. Cf. *placabilis* Ad. 608. 229 *in insidiis* is, as it seems, the reading of the mss. and is also given by Nonius 11, 22, while Priscian ii p. 415, 3, has the reading *subsidiis* which Bentley prefers; he endeavours to prove that Donatus too is in favour of it. Donatus observes 'tota metaphora de re militari est' to which Bentley sagaciously adds 'legebat ergo *subsidiis*; nam etiam extra rem militarem *insidiae* sunt'; but here where *insidiae* are mentioned together with *adire* ('quasi ad proelium' Don.) and *subcenturiatus*, Donatus' remark is surely sufficiently clear and just. Finally Bentley himself quotes Pl. Pseud. 959 *ingredere in viam dolo: egomet hic in insidiis ero*, which supports our reading of the passage. *subsidiis* arose, no doubt, from a confusion with the following *subcenturiatus*. 230 *subcenturiati* 'dicuntur qui explendae centuriae gratia subiciunt se ad supplementum ordinum'. Don.

- 232 *mitto* 'I won't mention'; Donatus has also another reading *taceo* which is, however, but a gloss of the genuine *mitto*. 233 For the infinitive of indignation, see Munro on *Lucr.* II 16. 234 *monitor*: cf. *Haut.* 875. *vix tandem* 'hardly so': *tandem* is ironical. 235 The future *reperiam* here like *expediam* 238. *dicet* sc. Antipho. 238 *illud durum* 'that is a hard nut', i.e. a difficulty not so easily got rid of. 242 *advorsam* 'that chances to come in his way'. 243 The reading of this line is due to Cicero *Tusc.* III 14, where he quotes 241—246, while all our mss. are here interpolated. The same holds good of v. 245. For *pericla damna* (without *et*) comp. *Pl. Truc.* I 1, 8 *quot sunt pericla, damna; di, vestram fidem* in accordance with Brix's excellent emendation in his note on *Trin.* 302. 245 In *accidat* the final syllable appears with its original long quantity. In the mss. the line runs *communia esse haec: fieri posse, ut nequid animo sit novom*: a splendid instance for those who want to study the theory of interpolation. 247—251: a similar instance of humorous parody occurs in the *Adelphoe*, 423—430. 248 For *omnia* see *Introd.* p. 14. 250 *opus ruri* 'work on the farm': cf. *Eun.* 220. For *accidēt* cf. on 245. 261 *dari mi* in with the final *i* of the passive infinitive shortened, for which see *Ad.* 311 and my introduction to the *Aul.* p. XXVIII. 262 *illum* very ironically 'that good-natured old dad'. 266 *dicendam* is Fleckeisen's emendation instead of *defendendam* of the mss.: cf. 272. 268 *inprudens* 'without knowing', as Demipho is quite ignorant of Phaedria's own love-affair. 271 *rei* is here monosyllabic. He means of course the *res familiaris*: cf. *Sall. Cat.* 25 *pecuniae an famae minus parceret*. 273 *malitia* 'cunning'. 276 *adimunt* and *addunt* by their judgment. Cf. the following lines by Antiphanes *καλῶς πένεσθαι μάλλον ἢ πλουτεῖν κακῶς. Τὸ μὲν γὰρ εὐεον, τὸ δ' ἐπιτιμῆσιν φέρεi.* 284 The common reading is *ibi obstupefecit pudor*, but *obstupefacio* has its *e* always short. See in general Ritschl's discussion *Opusc.* II 618 ff. where he also speaks of this line (p. 619 note): Ritschl is not, however, satisfied with *illic*, he says 'perhaps *ibi* is only a remnant of *subito*: *ita eum tum timidum subito obstupefecit pudor*: or rather keeping the reading of the Bemb. *subito stupefecit*, as it would be difficult to show that the simple verb would be inadmissible'. 287 *columen* 'mainstay, prop'. 294 *do* is Fleckeisen's reading for *addo* in the preceding line, and *sino* directly afterwards. 297 For *quaereret* see *Introd.* p. 14. 305 *nil suave meritum est* 'no lenient treatment has been deserved' sc. by Antipho and the girl; but the past participle with a passive meaning is very scarce, if not unique here. 307 *nempe Phor*: *nempe* frequently occurs as a pyrrhic in the metres of the

comic poets.

310 The words *recta via quidem illuc* are meant by Phaedria in a different sense from that in which Demipho understands them. For the benefit of the audience Geta at once subjoins the true explanation.

311 *salutare* 'to pay one's first respects to the gods', cf. Pl. Stich. 534 *deos salutatum atque uxorem intro modo devortor domum*.

ACTVS III.

315 Phormio begins in the same way as Demipho v. 231. 318 Donatus observes that the proverb was originally peculiar to '*rustici de alliato moretario*'. In German there is the same proverb '*du hast es eingebrockt, nun musst du es auch ausessen*'. The same proverb is found in Auson. Id. vii. *tibi quod intristi exedendum est: sic vetus verbum tubet*.

325 *nervom* 'appellamus ferreum vinculum quo pedes inpediuntur' Festus p. 165 M. This is the reason why Phormio subjoins directly '*iam pedum visast via*'.

329 *enumquam* 'ecquando' Paulus Festi p. 76 M. Cf. v. 348.

330 *tennitur* is a reading preserved by Donatus instead of *tenditur* of mss. This form of the verb is no doubt due to the careless pronunciation of every-day life.

332 This line is not found in the Bamb. ms., if Poliziano is right, though it is explained in Donatus' commentary. As it is not absolutely necessary for the understanding of the text, and may easily have arisen from an explanatory note originally added to the preceding line, I have put it in brackets, and my suspicions against its genuineness are also strengthened by the awkward use of *illis* to which Bentley was the first to advert in his note.

338 *rex* was the name given by parasites to their patrons: Pl. Stich. 455. Iuv. Sat. i. 136.

339 *asumbolum*, the Greek word = *immunis* Hor. Od. iv. 12, 22, whence *immunes et asymboli* Gellius vi. 13. See *subbola* Andr. 88.

340 *ab animo* 'as concerns one's mind' cf. Pl. Truc. iv. 3, 59 *ab ingenio improbus*.

341 Observe the forcible alliteration in *ringitur* and *rideas*.

342 *cena dubia* a passage of almost Plautian colouring. Horace alludes to it Sat. ii. 2, 76 f. *vides ut pallidus omnis Cena desurgat dubia!*

346 In *senex* the second syllable is shortened; we should pronounce either *senēs* or *senēs*. Here again as in 229 f. the expressions belong to military language: '*et congregi milites et coire dicuntur*' Donatus; and for *ludere* in the next line see Ov. Trist. iii. 12, 19 *levibus nunc luditur armis*.

352 *negat* here drops its final *t*. 355 *cuius* is monosyllabic.

356 This line was first omitted by Bentley who saw that it was due to interpolation, as Phormio afterwards appears ignorant of Stilpo's name v. 386.

359 *malitia* 'evil disposition'. 362 *opere* sc. rustico.

368 The words *videas te atque illum ut narras* have been a stumbling-block to the commentators ever since Donatus who gives no less than four explanations of the passage: but in his long note I find only one remark which really bears upon these words, viz. 'allusit ad illud quod ait *quem ego viderim in vita optimum*'. Yet I do not think that the passage is in reality very difficult, if we translate 'compare yourself and him, according to your description', i.e. according to your tale he was such an excellent character; well and what are you? you speak in such a high moral strain, and yet we all know who and what you are: hence we may well doubt whether your account of Stilpo's character be correct. This long periphrasis comes to the same as Donatus' first explanation '*parem te illi existimo atque illum tibi*'.

370 *hanc* is here shortened and the syllables *ob hanc ini* form a proceleusmatic: others talk of a pronunciation *inimitias* which does not exist. *quam* in the next line refers to *hanc*.

373 The phrase *ain tandem* has been noticed on Andr. 875. Bentley says '*tandem* et versui officit et sententiae', and forthwith corrects *ain tamen*, a correction I am surprised to see adopted in Fleckeisen's text. A spondee in the fourth foot is by no means rare, nor is it in any way objectionable that this foot should be filled up by a single word. As for the sense, *tandem* is simply ironical as in many other passages, *carcer* 'jail-bird': cf. the similar appellations of *crux patibulum prostibulum*, etc. in the comic poets. Donatus quotes a line from Lucilius *carcer vix carcere dignus*. 394 *malefaciant* should here be pronounced as *malfaciant*: see our remark on *beneficium* in the note on Eun. 149. 394 *usque* 'all the way': cf. *usque ex Aethiopia* Eun. 471.

396 *tum* sc. cum causa agebatur: cf. v. 400. 402 *quovis* is monosyllabic.

405 *regnas* i.e. you can have everything and anything you wish: cf. the similar passage Ad. 175. For the law mentioned in the next line comp. Demosth. Lept. p. 535 οἱ νόμοι δὲ οὐκ ἐῷσι δις πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας οὔτε εὐθύνas οὔτε διαδικασίαν οὔτ' ἄλλο τοιοῦτο οὐδὲν εἶναι. See also v. 445.

410 *dare* instead of *dari* in prose: see note on Pl. Aul. 242 and 351. See also v. 414.

411 *homo suavis* 'a sweet man', ironically, like the Greek ἡδύς and γλυκύς.

419 *actum ne agas*: the origin of the proverb may be gathered from v. 406. Cf. Pl. Pseud. 261 *stultus es, rem actam agis*. Cic. Lael. 22 *praeposteris utimur consiliis, acta agimus, quod vetatur veteri proverbio*.

420 For *sine modo* see note on Eun. 65.

426 Phormio's words *tu te idem* (neuter) *melius feceris* are his answer to Demipho's threat of ejecting Antipho with his wife from his house: 'then you had better do so'. The syllables *tu te id* form a dactyl, as *te* is not elided.

427 *me adversum*: this preposition

is in the comic poets frequently placed after the pronoun it governs: see Pl. Aul. 682. Poen. i 2, 118. Amph. 936.

428 *infelix* 'cursed fellow': comp. the Greek *κακοδαμων* and such phrases as *infelix arbor*, etc.

434 For *senectutem* see Introd. 20. v. The malicious and yet seemingly good-natured admonition *respice aetatem tuam* is the hardest cut of all, and Demipho is quite unable to restrain his passion any longer.

439 On *tibi inpingam* see Introd. p. 19. The phrase *dicam inpingere* is highly expressive, as it reminds the hearer at once of the original phrase of *pugnos inpingere*.

440 Phormio's last words before he leaves the stage, are said in a whisper to Geta. *domo me sc. compellito, petito*.

442 *impedivit* as in the meshes of a net, whence there is no escape.

443 f. These two lines are again very suggestive, showing as they do that Phormio's confident answer v. 426 was founded on an accurate insight into the character of the old man, who after all dislikes resorting to violence against his son, glad as he would be to get rid of his daughter-in-law. Demipho is quite a weak character. See again below, v. 461.

444 *quidve* is acc. as we may say *ego sum id sententiae*. 446 *quid ago* 'what shall I do?' the indicative as here Eun. 811. Ad. 538. Haut. 343.

447 The punctuation *ego? Cratinum* is suggested by Donatus and is no doubt preferable to the common reading *ego Cratinum*.

451 *restituere in integrum* is explained by the jurists (Leg. 8 § ult. Pand. De bon. lib.) to mean 'in causam pristinam restituere'.

453 *sedulo* stands here in its original meaning 'sine dolo', i. e. 'candidly'.

454 With the proverb comp. Hor. Sat. ii 1, 27 *quot capitum vivont, totidem studiorum Milia*. The Terentian words are also used by Cicero de fin. i 5, 15.

459 Geta now comes back from the house where he had been to inquire about Antipho. After *negant* understand *eum*.

462 *quoad* is monosyllabic here.

465 *multimodis* occurs also Andr. 939. 469 The ordinary reading is *pateretur*: but Donatus has '*legitur et potiretur*', on which he justly observes '*potiri τῶν μέσων fuit*; Plautus *hostium potitus est*' (cf. Epid. iv 1, 35); see also Ad. 871 *patria potitur comoda*, where we have at the same time an instance of *pot-* in the third conjugation, to which we may add in the Phormio 830 *poteretur*, and this is the true reading here, as has already been observed by Fleckeisen and Parry.

470 *quovis* is monosyllabic here. 471 *qui* = cum tu. The reading *equidem* in this line instead of *et quidem* is not supported by any good mss., whereas Faërnus says that the latter is given by 'tres antiquissimi et Basilicanus'.

472 While blaming Antipho for his cowardice in absenting himself from the field of

action, Geta at the same time expresses a very slender estimation of Antipho's power to assist him, Phormio and Phaedria in their schemes against Demipho. *defecimus* 'we have been remiss'. 476 *strenuom hominem praebuit*

so. se, which is generally added by other writers. 477

For *confutavit* see note on Haut. 949. 478 *quod potui*: see on Eun. 215. *omnis vos amo* 'I'm much obliged to you all': cf. v. 54. 480 *ut* stands here precisely in the same way as Ad. 648. We should assume a *σὺγχυσις* of two constructions: *ut aibat volebat facere* and again *aibat sese velle facere*. Bentley does not admit this and emends both here and in the passage from the Adelphoe which I have quoted.

482 *metis*: see on Haut. 287. *redire* is the reading of the Bemb. ms., *venire* is that of most editions, while Fleck-eisen gives *videre*, I do not know on what authority. 484 *palaestra* means here of course Dorio's house: cf. Pl. Bacch. 66 *adulescens homo Penetrare huius modi in palaestram?* Phaedria now comes out of Dorio's house, and thus another affair falls on Phormio's and Geta's hands, in the ingenious combination of which consists the principal interest of the play.

489 *non queo* is the reading of the Bemb. ms., the editions have *nequeo*. 491 *suo* is metaphorically used of scheming, planning and contriving, cf. *consuere dolos* Pl. Amph. 267. Pseud. 540: cf. also the expression *sutela* Capt. 688, explained by Festus 'dolosae astutiae a similitudine suentium dictae'; Brix compares the Homeric expression *δόλους καὶ μῆτιν ὑφαίνειν*. *suo capiti eis τὴν ἐαυτοῦ κεφαλὴν*. 492 *iam* is the reading of the Bemb., *dum* of editions. *fabulae*, *logi* 493 and *somnia* are all synonymous expressions: cf. also the French *chansons* with *cantilena* 495. Pl. Trin. 287 *haec dies noctisque canto*.

499 *inpudentem*: Bentley is shocked at Dorio's rudeness in calling Phaedria *inpudens*, and therefore corrects *inprudens* (cf. 294), but it is surely preposterous to determine how far Dorio might take liberties with a youth whom he believes himself to have in his power: cf. a similar case Hec. 213. 500 *phalerata dicta* are explained by Donatus 'honestataque ornata'; *phalerae* is used by Persius in the sense of 'showy ornaments' III 30 *ad populum phaleras, ego te intus et in cute novi*. 502 *atque* is my conjecture instead of *neque* of mss. Donatus' explanation of the passage is 'neque tum esse mihi hoc obiectum malum cum Antipho alia sollicitudine esset occupatus, levi quapiam, non hac de nuptiis, quae est gravissima'. This explanation is at all events more satisfactory than Bentley's who says 'indignatur Phaedria...se tum in sollicitudine esse, cum Antipho beatissimus sit'—both interpretations are of course drawn from the word *alia*, but appear to be very artificial and to my taste strained. Guyet not being satisfied, simply

considered 501—503 to be spurious: Paumier changed *neque* to *aeque* and thus got an excellent sense 'oh, that this mishap should have fallen to my lot, while Antipho himself was equally busy with another trouble on his hands!' but there it seems that *alia* scarcely harmonizes with *aeque*. I have therefore written *atque* 'and that this should have happened to me, when Antipho etc.' Phaedria thinks that Antipho would have assisted him in a love-affair of his own, had he not been engaged in one himself.

503 *autem* is the reading of the Bemb., *autemst* of editions. 506 *auribus teneo lupum*: Donatus quotes the Greek proverb τῶν ὥτων ἔχω τὸν λύκον, οὗτ' ἔχειν οὗτ' ἀφεῖναι δύναμαι, but it seems that he or the authority he followed borrowed it from Aristænetus Epist. II 3 ἐγὼ γὰρ τὸν λύκον τῶν ὥτων ἔχω, ὃν οὐτε κατέχειν ἐπὶ πολὺ δυνατόν, οὐτε μὴν ἀκινδύνον ἀφεῖναι, in the Latin the following line is but a parallel passage added here by way of explanation: cf. 176. Bentley was the first to see that this line did not originally belong to Terence, though it seems that St Jerome was acquainted with it, as he alludes to it in his Letter to Pammachius (quoted by Lindenbrog). Cf. Suet. Tib. 25 *cunctandi causa erat metus undique imminentium discriminum, ut saepe lupum tenere se auribus diceret*. 508 *ne parum* etc.

'must you laugh at us too in order to let us have the full benefit of your mean nature!' 510 For *véndidit* see Introd. Aul. p. xix.

511 *suo* is the reading of all editions but Fleckeisen's, and as that editor does not print *mea* in italics, I conclude that he has ms. authority for it. I have, therefore, given *meo*, as there cannot be any doubt, that it is more appropriate here than *suo*, though this is also supported by Donatus. In Guyet's notes I find 'quidam libri *meo pro suo* praeferunt'.

512 *mutare fidem* is the reverse of *fidem servare* and *firmare* (Hec. 581): for instances see Pl. Glor. 983 and Liv. xxxi 28: yet the expression *cum aliquo fidem mutare* seems to occur nowhere else, though we may defend it by the analogous phrase *cum aliquo perdere fidem* Pl. Pseud. 376.

513 For *quod est pro* see Introd. p. 14.

515 *obtundes*: see on Andr. 348.

516 *boni*: see Introd. p. 15, and note on Eun. 8. *boni* is the reading of the Bemb. ms., *bene* of most editions. *conduplicaverit* is of course = *conduplicabit*.

519 *neque ego neque tu* is Dorio's ironical and sarcastic answer to Antipho's passionate appeal: 'can you bear to see their true love thus rent asunder?' 'well', says Dorio, 'neither you nor I shall exactly like it, but if we can't help it, why I suppose, we must lump it'.

521 Observe the copula connecting those two participles which denote actions taking place at the same time, while *flentem* again stands isolated. *contra* is adverb (as always in Terence) = *e contrario*. This has necessitated a punctuation different from

that of former editions. *haec* sc. sunt or se habent. 524 *quoad* is the reading of Guyet and Bentley instead of *quam* ad of mss. and editions, which cannot be genuine, as in Terence monosyllabic prepositions never stand after the case they govern. Guyet quotes Pl. Pseud. 622 f. *argento haec dies Praestitutast quoad referret nobis*, and Bentley refers the reader to v. 148 and 462 in the Phormio. Besides this, *quoad* is also found in Bentley's cod. Petrensis, though it is a mere chance that so late a ms. should offer the genuine reading.

526 *sterculinum* is, as Bentley shows, the genuine form of the word, not *stercilinium*: *stercilinium* is given by the mss. of Plautus Pers. 407, where the term is also applied to a 'leno': Bentley quotes also Cas. i 1, 26 (= 26 Geppert), where it seems that most mss. have *sterquilinium*, but the excellent ms. J in the British Mus. reads *sterculino*. Bentley quotes also an ancient Glossary '*sterculinum κομποδοχείον, κομπίδ*'. 529 For *modi* cf. note on 516.

532 *dare* for *daturum esse*: see n. to Andr. 238.

533 *potior sit* is the reading of the good mss. and there is no reason why we should accept Bentley's transposition *sit potior*. 534 *huic* sc. lenoni. 535 *quod* refers to *argentum* in the preceding line. *pote fuisset* = *potuisset*, by which the original reading is superseded in the inferior mss. For the prosody of *quod hic si* see Introd. p. 14.

537 The form *adiuerit* (or *adiurit*) instead of *adiuverit* here just as in Enn. Ann. 339 *o Tite si quid te adiuro curamve levasso* (quoted by Cicero at the beginning of his Cato). Donatus says '*adiuverit*: secundum u pronuntiari debet'; but he is either wrong, as Ennius' metre shows, or a *non* has been omitted by his copyists.

538 *experiemur* Bemb., *experiamur* other mss., *experimur* Faërnus. 542 *ita* appears here with its *a* long, a quantity admissible on account of the change of speakers. *pulchre* is ironical.

544 *in malo crucem* 'quasi dicat, in malo aliud malum' Don., but the *cruz* is the worst of all *mala*.

546 *parümne* is intelligible when we recollect how often a final *m* is dropt in the metres of the comic poets.

548 *ignotum* is added with much force: a place where it will be difficult to follow her: cf. v. 551.

551 *persequi* 'follow through thick and thin'.

552 *pedetemptim tamen* is an equivalent for the Greek *σπεῦδε βραδέως*. *pedetemptim* is originally said of cautiously crossing a ford, always testing each step before venturing forward (*βადην*). As for the spelling of the word, it should be observed that the best and oldest mss. not only here, but wherever the word occurs, support the spelling adopted in our edition, which is also justified by the connexion of the word with *temptare*, the invariable spelling, not *tentare*: see Munro on Lucr. i 530. And surely, the orthography of the Latin writers is sufficiently settled to entitle us to introduce genuine forms when-

ever they are authorized by the mss. (see Bentley's note).

554 *plus minusve facere* is 'to take a foolish step either by overshooting the mark or by remissness in what one ought to have done': cf. Pl. Capt. 991 *cheu, quor ego plus minusve feci quam me aequom fuit*; and Suet. Aug. 84 *ne plus minusve loqueretur ex tempore*.

555 As soon as Geta expresses his willingness by saying *quaero*, Antipho becomes full of hope and declares his firm belief that Phaedria is now in safe hands. *verum enim* = *enimvero*.

556 *bóna malà*: Introd. p. 14. 557 For *argenti* see my Introd. to the Aul. LIII. The same price which is here asked for a young slave-girl, is also mentioned in Pl. Curc. 63 and Rud. 45. For a cheaper price see on Ad. 191.

562 *μόνος φιλεῖν γάρ τοὺς φίλους ἐπίσταται* Apollodorus. The turn of the whole expression is very idiomatic: cf. Pl. Bacch. 386 *homini amico quist amicus*, and Glor. 658 *nec qui amico sit amicus magis*. 563 *ἀβί*: Introd. p. 15.

ACTVS IV.

571 *familia* 'household, servants'. 572 *profectam* 'set out'. 575 *τὸ γῆρας ἔστω αὐτὸ νόσημα* Apollodorus.

578 *consili* is here like *animi* with similar adjectives: see note on Haut. 727, and cf. Hec. 121. 579 *condicionem ferre* 'offer the match'. *extrarius* is the same as *alienus*,

v. 582. 580 *sit sc. filia*. 586 *se excutere domo* 'to get oneself out of the house'. 587 *ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος* Apollodorus: because his own control in the household was next to nothing, his wife's power predominating.

589 For *defitiscar* which is here given by the Bemb. ms. see note on v. 166. The Bemb. ms. reads *neque adeo defitiscar umquam e.*, while in the mss. of the Calliopian class *umquam* is omitted altogether. Priscian on the other hand reads *neque defetiscar usque adeo e.* and Bentley follows him. But as it seems that *umquam* or *usque* is just that part of the sentence which impedes the metre, and also changes its place in the different mss., I have preferred omitting the word, as in general the Bemb. ms. is a far higher authority than Priscian. It is, however, possible that Terence used an active form *defitiscam* (cf. *fatisco*), in which case we might keep the order of words as found in the Bemb. ms. 590 The two monosyllables *sum id* do not coalesce.

592 *hominem* 'venuste repetitum' Don. cf. 598.

598 *ad forum* is quite isolated in Terence who has *apud forum* in other passages: see note on Andr. 254, and perhaps we should write so here too. 601 *pater* drops here its final *r*: see Introd. p. 17; *belua* is the better spelling. not *bellua*: for the sense cf. Pl. Trin. 952 *ne tu me edepol*

arbitrare beluam. 604 *hinc unde* = *ab eo a quo*, as the next line shows at once. See n. on Eun. 11. *a primo* 'at first, originally': cf. v. 642. 605 For *adoriar* comp. Haut. 757.

609 *Chremes*, although *Χρέμης* in Greek, appears here with its second syllable short, after the analogy of such Latin disyllabic words as *bonas foras* etc. 610 Former editions have here and Hec. 857 *volupe*, but it has been proved by Ritschl (*rh. mus.* vii 319 f.) that *volup* is the only right form: cf. such lines as Pl. Men. 674 *scio, ut tibi ex me sit volup* and Most. 155 *vicitabat volup* where the word stands at the end of the line. *volup* is originally a neuter noun = *voluptas*, which is only a derivative of it: etymologically it is connected with the Greek *ἐλπ-ι-s*: see Curtius Gr. Et. i 229 first ed. In the passage quoted from the *Mostellaria*, *volup* is used as an adverb. 614 *circum-iri* 'to be cheated': cf. Pl. Pseud. 899 *ne fidem ei haberem: nām circum ire in hūc diem*, which passage shows also that in Plautus' time the word had not yet become a compound in its metaphorical sense, as he admits synizesis: but whenever he has it in its original sense, he treats it as a compound: cf. *an quāsi mare omnes circumimus insulas* Men. 281, cf. Rud. 140. Curc. 451. Truc. ii 4, 56. *commodum* 'just now': see Eun. 943.

621 Bentley reads *videmus inter nōs*: but see note on Haut. 511, and cf. below 689. The reading of the mss. is moreover confirmed by Priscian who quotes the line ii 191, 8 H. 628 *exploratumst* 'it is not in the least doubtful'.

630 *pono* is the reading of the Bemb. ms. 'I will assume'. Cicero has *pono* in the same way, Brut. 45, 165. 631 *eius* is the reading of the Bemb. and other mss.; I prefer writing with Bentley *ei* which Guyet quotes from a 'vetus codex'.

634 '*datur ei in manum qui furtim accipit sine arbitro aut interprete*'. Don.

638 For *tria non commutabitis verba inter vos* see Andr. 410. Donatus explains here '*verba commutare est quod altercari dicimus*'. 639 Demipho seems by no means pleased with Geta's unauthorized proceedings, but Chremes is satisfied from the very beginning.

643 *nimum (est) quantum* (postulabat). The grammarian Celsus (quoted by Charisius p. 207 K.) explains '*immane quantum, incredibile quantum*': in our mss. of Terence we find traces of another explanation '*quantum libuit*', and *libuit* even superseded the second *quantum*, which Bentley and others saw to be the original reading. Comp. the Greek *πλείστον δσον, θαυμαστόν δσον*. 644 The expression *talentum magnum* occurs here, Pl. Rud. 1380, Most. 647, Aul. 307, Cist. ii 3, 19 and in a fragment from C. Gracchus ap. Gell. xi 10, 6: a talent was called 'great', because it was a great sum of money. 646 f. 'in Graeca fabula senex hoc dicit: *quid interest me non suscepisse*'.

filiam, si modo dos dabitur alienae? Don. *locare* alone stands for *in matrimonium conlocare*; see note on v. 759.

652 Bentley reads *incommodi*: but the nominative is not altogether against Terence's habit, cf. Eun. 233 and especially Haut. 886.

653 Cf. Pl. Trin. 689 ff. *ne mi hanc famam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* The poor woman who marries a rich man becomes thereby her husband's slave, as he is not likely to allow her any voice in the administration of his house and fortune. See also Aul. 224—233.

654 For *erāt* see Introd. p. 14.
655 *qui* is abl. = *ut eo*. 661 Donatus appropriately quotes the Greek proverb *καὶ αὐτὴν τὴν ψυχὴν ὀφείλει*.

662 *minas* stands here with its second syllable short: see on 609. Those who would advise us to pronounce *m'nas*, forget entirely that it was just in order to avoid the Greek form *μνās* with its uncouth and difficult beginning *mn*, that the Romans interposed an *i*, as they did in many other instances where they found the pronunciation of the Greek form not sufficiently easy for their organs.

664 I give Bentley's emendation in my text; the mss. give *hasce*. It would also be possible to write *pétito tu hasce a mé decem*. Fleckeisen has *repetito*, as if it were intended that Demipho should advance the whole sum at first and claim afterwards a moiety from Chremes.

667 *sane* 'at least'. For the position of *inquit*, cf. v. 673 and 910. 668 *sescentas*: *μυπλας*, as Apollodorus had actually said.

672 *fallaciae* 'tricks'. 674 For *quantum potest* see note on Andr. 861. Geta wants to get the money without delay, as all would now depend upon speediness: cf. Dorio's words v. 533.

680 *fructus* is orig. the real produce of the land, hence also the money one may get either by selling that produce or by letting the estate to a tenant: cf. the dictionaries s.v. *Lemni* 'in Lemnos', Donatus has also another reading *Lemno* 'from Lemnos' since the *fructus*, so to say, travels from Lemnos to Athens.

681 *inde* is anything but isolated in the metres of the comic poets: see Introd. to Aul. xlv.

682 This is the only passage where Terence uses the word *emungo*, and significantly enough, it is into a slave's mouth that he puts it. Plautus has the word not rarely, in one passage, Most. 1109, with an allusion to its original meaning, Theopropides: *μέδ emunxti*. Tranio (the slave): *vide sis, satine récte: num mucci fluont?* and in no passage more graphically, though at the same time with vulgar taste, than Cäs. II 6, 39 *ut oculos emungere ex capite per nasum tuos*. See Long on Cic. Lael. 26 and the commentators on Hor. A. P. 238. In Greek ἀρομύρρεν was used in the same way, Pollux II 73.

686 I have kept the reading of the mss. which is also supported by Priscian I 329, 15: in *redit* the final *t* is dropt

(Intro. p. 17), and thus there is no need of transposing the words. For the expression cf. Soph. Oed. R. 1374 ἐργ' ἐστὶ κρείσσον' ἀγχιόνης εἰργασμένα, and other passages in the Greek tragic writers (Eur. Alc. 228. Bacch. 246. Heracl. 246). 687 In the reading of this line I follow Fleckeisen. Comp. Haut. 810. 688 *malis exemplis* = *gravibus poenis*, cf. Eun. 946. 689 f. There is no doubt that we have here dittographies in our text, as Bentley was the first to point out, cf. Ad. 372. Yet the fact had already been partly anticipated by Mericinus Casaubonus. 690 *utibilis* occurs only here in Terence, who has *utilis* in all other places. *volnus* is here the reading of the Bemb. ms. (see Umpfenbach, Hermes 2, p. 382), while all other mss. and Donatus read *ulcus*, and indeed *ulcus tangere* occurs in an analogous passage in Cic. N.D. 1 37 *horum quidquid attigeris, ulcus est*, where *ulcus* means the weak side of an argument, and Donatus even tells us that the phrase was used as a proverb. But on the other hand there is no reason for rejecting *volnus* which is the reading of the best mss.: and Forcellini quotes a sufficient number of passages in which the word means 'calamitas, casus adversus, perniciēs, damnum'. It is of course easy enough to say that *volnus* is merely a gloss of *ulcus*, but I conceive it is very difficult to prove that it must be so necessarily, while if *ulcus* were found in the Bemb. and *volnus* in later mss., the case would be clear at once. 693 *uxor ducendast domum* depends on *si* and belongs to the protasis. 695 *enim* = *enimvero*, as often. 696 *nervom* is explained on v. 325: *in nervom ire* is simply 'to go to prison'; insolvent persons were handed over to their creditors to be kept by them until they discharged their debts. 697 *male narrare* 'give such an account of a matter as to let all the light fall on the unfavourable sides of it, while its favourable parts disappear in shadow.' 699 *iam* 'directly'. The usual caesura of the iambic senarius shows where we have to place the semicolon, i.e. before *iam* and not after it. 705—710 a most interesting passage and capable of much illustration: here I give only what seems most appropriate among the numerous passages adduced by others, especially Lindenbrog. 705 *postilla* (Eun. 127): since Phanium became engaged to me. 706 *ater alienus canis* 'a black dog whose owner was unknown to me': for the superstition comp. August. de doctr. Christ. 11 20 *si canis intervenerit*, and Tzetzes Chil. XIII Hist. 474 καὶ τοῦτων σύμπαρ μάρτυρμα καταχρηστικώτερος κληδὼν, παρμὸς, συνάντημα κυνῶν κτλ. In Göthe's Faust the devil appears in the shape of a black dog: 'siehst du den schwarzen hund durch saat und stoppel streifen?' 707 *anguis in impluvium* is Guyet's emendation (*per impluvium* the mss.), cf. Pl. Amph. 1108. Lindenbrog quotes from Theophrastus c. 16

ἐν τῇ ὁφρὶ ἐν τῇ οἰκίᾳ, ἱερὸν ἐνταῦθα ἰδρύσασθαι. Even now-a-days serpents are considered in the East and in Greece as incarnations of demons.

708 *gallina cecinit*: cf. Clem. Alex. Strom. vii ἀλεκτρῶν τρεφόμενος ἐὰν ἀπὸ ἐσπέρης φῶγ, τιθέμενοι τοῦτο σημεῖον τινος. So Chrysost. Hom. 12 in Paul. ad Ephes. iv, κὰν ὄνος ἀνακράξῃ κὰν ἀλεκτρῶν...πάντα ὑποπτεύουσι. The following words *interdixit hariolus*, *Aruspex vetuit* denote the conclusions drawn by the 'hariolus' and 'aruspex' from the preceding 'monstra'; in Theophrastus' description of the δεισιδαίμων he at once πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾷ τί χρὴ ποιεῖν. *hariolus* is the 'soothsayer', and I have no doubt that Donatus justly connects it with the root *fa-* 'speak', so that it would stand instead of *fariolus* and would imply a theoretical word *farius*. G. Curtius (Gr. E. i 170) connects both *hariolus* and *haruspex* (for such is the original spelling which is here also given by the Bemb.) with *hara*, *hira* and *hilla* (Skr. *hirá* and Greek χορδή χολ-άδες).

709 *autem* is the reading of the Bemb. and all better mss. and thence it is easy to see that there must be a gap after *incipere*. In order to obtain a smooth text, inferior mss. read *aliquid*; but this reading has not the slightest authority. 'cum arte irrisit Terentius homines quibus religio sit aggregi negotium aliquod diebus decrescentibus'. Don. 711 *me vide*: see Andr. 350 with note.

714 *amittam*=*dimittam* 'I will not let it go from me'. 717 *altera illaec* the other girl mentioned by Geta 657 as engaged to Phormio. For the trisyllabic *reiciat* see note on v. 18.

718 *putasti*=*reputasti*, 'you've taken into consideration'. 719 f. *abit* Phanium, *dicat* uxor, *suscenseat* Phanium.

725 It is not impossible to scan the line even with *quoque* in it: *volo ipsu* | *quoque haec* | *voluntat* | etc.; but it is much easier and more in accordance with Terence's general habit to consider *ipsius* as ~ ~ instead of ~ ~, and *quoque* is very probably but an intruder. 727 *illas*, his daughter and wife from Lemnos.

728 *quo*=*ad quem* as in the next line *unde*=*a quo*. *ad aliquem referre* in the sense of 'consulting' is also used by Pl. Curc. 254.

731 *tolerare violenter* δεινῶς φέρεω, or *aegre ferre* in classical Latin. Cf. Hec. 478. 732 *nam quae*=*quanam*.

740 This is one of the weakest points of the whole comedy, as the whole plot would have come to a breakdown if Demipho had mentioned the name of Phanium's father to Chremes.

743 In saying *st*, Chremes points towards his house.

744 *conclusam* caged like a wild beast: see on Andr. 386.

746 *effutire* 'to let it (run) out'. Donatus gives the real etymology of the word, from *futi-* a derivative from *fud-* in *fundo*, comp. *futtilis* Andr. 609 with note.

750 *aegritudine hac* is the reading of the Bemb. ms.; *hac* is omitted in other

mss., in which case the abl. *e* in *aegritudine* would be long.

751 Chremes' answer *male factum* does not express any great sorrow for the death of his Lemnian wife, and probably enough he is glad to be rid of her, as Nausistrata would never have forgiven him, had her rival been alive.

754 The question 'what, has he two wives?' is very ludicrous in Chremes' mouth, whose own case was the same.

756 Donatus observes that in his time *ex composito* was the usual phrase: but Virgil *Aen.* ii 129, still uses the same as Terence.

757 *forte temere* is said in the same way by Cic. *Div.* ii 68. *Liv.* x 43, 12. *xxiii* 3, 3. *xv* 38, 12. *xxxix* 15, 11. *xli* 2, 7. and Curt. v 11, 10. The line ταυτόματον ἡμῶν κάλλιον βουλευέται is quoted from Menander.

759 Here we have one of the rare instances in which we are obliged to deviate from the Bemb. ms. It reads here *conlocatam amari*, while other mss. and Priscian i 574, 12 H. read *collocatam filiam*: Fleckeisen adopts Faërnus' conjecture *conlocatam gnatam*, but it should be observed that Terence has in no other passage the word *conlocare* in the sense of 'marrying', and as the present passage is also on other grounds open to doubts, we may well agree with Bentley in adopting here, too, that form of expression which is in harmony with Terence's habit. My text gives therefore Bentley's reading. 765 *audietis* (sc. tu et Phanium) is Weise's and Kayser's emendation of the ms. reading *audies*.

ACTVS V.

766 For *malos* which we keep in accordance with the best mss., see note on Haut. 388. I do not understand on what grounds one of the editors founds his assertion that *malis* (preferred by Bentley in harmony with three mss. of the Calliopian class) 'has the best authority'.

768 The words *ita aiunt* show that we have here a proverb. Donatus offers two explanations of it, the second of which seems to be correct: '*ita fugias, ne praeter casam (eas), ubi custodiri magis et prehendi fur et mulctari verberibus potest*'. The application of the proverb in the present case is this: in trying to avoid one evil we fall into another.

769 *obiectum*: just as one throws something to a wild beast to appease its ferocity.

770 *qui* abl.=ut eo.

772 *illi* is understood by the editors to be a dative=we have managed the affair nicely in his favour. But it seems just as natural to take *illi* as adverb=*illic*, i.e. in illa re.

774 *hauscio* one word, like *nescio*.

775 *ut* is probably not from Terence's hand, but put in by a corrector in order to avoid the long quantity of the perfect-ending in *censuit*, for which there are, however, many parallel instances in Terence. *eius* is monosyllabic.

780 With *in eodem luto haesitare* the editors comp. Pl.

Pseud. 984 *pertii, nunc homo in medio lutost*, and Persa 535 *neque mi haut imperito eveniet, tali ut in luto haeream*. The expression is readily understood. *vorsura solvere* 'to pay (an old debt) by contracting a new one'. The same expression is used by Cic. ad Att. v 15, and a similar one (*versura vindicare*) ib. xvi 2. Donatus mentions the analogous phrases *vorsuram facere* 'de eo qui aes alienum ex aere alieno solvit' (cf. Cic. ad Att. v 21. Nep. Att. 2), and it was probably the analogy of this phrase which induced the scribes to change the original ablative *vorsura* in this passage to an accusative *vorsuram*. 783 *huius* Nausistrata's, who appears on the stage just as Geta leaves it.

785 *sua voluntate* i. e. so that we need not force her: cf. 725.

786 The indic. *adiuvas* is preferable to *adiuves*, though this is the reading found in most mss., as Nausistrata has already expressed her willingness to assist Demipho. *re* of the money which is mentioned v. 681. 787 On *factum volo* see my note on Aul. 144. For *virt* see Introd. p. 15.

788 With *patris bene parta* comp. Lucr. iv 1129 *et bene parta patrum fiunt anademata mitrae*.

790 *stātīm* 'perseveranter et aequaliter' Nonius p. 393, 10: 'regularly'.

791 *rebus multo vilioribus* 'when things were far cheaper'.

792 *scilicet* is here merely ironical. *natum* is the reading of the Bamb. ms., conf. Phaedr. iii 8, 11 *vir natus quod rem feminarum tetigerit*.

793 *ego ostēd*: see Introd. to Aul. ii.

794 The rude word *iurgari* is omitted by Demipho, who wants only to silence Nausistrata, not to irritate her.

796 But v. 716 f. the same Chremes had advised Demipho to use despatch.

797 *paene plus* so. dixi. 798 *iam recte* an evasive answer: see on Haut. 518. *ista* Phanium, *hanc* Nausistrata.

801 For *sic erit* see note on Ad. 182. 806

neque intell: see Introd. p. 19. *nil narras*=*nihil gnarum reddis*.

quid hoc is the reading of the Bamb. ms., *qui* Bentley's emendation, necessary on account of the metre. *qui* means the same as *quo pacto* 818.

809 With the expression used by Demipho comp. Pl. Epid. iii 1, 3 *sitne quid necne sit, scire cupio*. Demipho is going towards the house where Phanium is when Chremes stops him with the simple exclamation 'a'.

811 *satis quaesitum*=*exploratum*, 'ascertained'. *illa filia* is abl.: cf. Haut. 462.

812 *recte* here as v. 798. 813 *sic* 'yes'. 816

The question *iamne operuit ostium* 'has she shut the door' is a capital indication of Chremes' fear lest his wife should hear anything that is not intended for her ears. 817

For *nuptam cum* cf. above v. 304. 818 *potuit* 'was it possible'.

820 *ut* 'in whatever position'. For a similar instance of *ut* for *utut*, cf. Cic. ad fam. xvi 18. *fratri* 'my cousin', properly *frater patruelis*. *optigisse* is here the spelling of

the Bemb. 822 *medeor* with an acc. stands on the same footing with *medicor* c. acc. in Virgil Aen. vii 756. There are many verbs which we find with the dative in classical language, while the comic writers join them with an accusative, e.g. *parco* c. acc. Pl. Curc. 381; *ignosco* Amph. 257; *obrepo* Trin. 61, 974; *occurso* Glor. 1047; and *indulgeo* Eun. 222.

824 For *evolvere* conf. Eun. 723.

825 Nothing can be more instructive than the difference here between *celetur* and *patescit*: he is doubtful as to the possibility of concealing the affair, while he is almost certain that it will become known.

828 The line is altogether unmetrical, and looks very much like a gloss. Bentley takes the trouble to arrange the words so as to suit the metre; in his edition they run as follows, *rogem quód conveniundi patris me témpus capere iúbeat*. The line is not explained by Donatus.

830 For *poteretur* see note on v. 469. *propria* as his property, so as to remain with him.

832 *sumam* 'take' as holidays: cf. Ad. 287, where we have the original meaning 'to spend' (comp. *sumptus*) out of which grew the application in which we see the word used here.

834 *absumere* is the reading of the best mss., not *sumere*.

839 *conficere* 'squander', as explained by Nonius p. 269, 17. 840 *abs te*: cf. Andr. 682.

841 '*Aliud Fortuna est, aliud Fors fortuna: nam Fors fortuna est cuius diem festum colunt qui sine arte aliqua vivunt, huius aedes trans Tiberim est*' Don. *Fortuna* and *Fors fortuna* are deities entirely different: see Preller *röm. Myth.* p. 553, and a note by Paley on Ov. Fasti vi 773.

842 Observe the play on the word *onero* here and in the next two lines.

844 On slaves hurrying through the streets with their pallia (*lydria*) thrown across the shoulder, see Brix on Pl. Capt. 775.

844 *em tibi* 'there you are again!'

848 The first words *pergit hercle* are an observation addressed either to himself or to the spectators, the following words to the caller whom as yet Geta has not taken the trouble to look back at.

850 On *vapula* Festus observes 'tum dici solitum cum vellent minantibus significare se eos neglegere et non curare'. A passage very similar to this occurs in Pl. Asin. 47 ff. *tun libero homini Male servos loquere?* LE. *vapula*. ME. *id tibi quidem hercle fiet*.

851 A motive analogous to this is supposed to influence Mr Stirn in his intercourse with Randal in 'My Novel' iii 4, 'This tone instantly inspired Mr Stirn with misgivings: it was a tone so disrespectful to him that he was seized with involuntary respect; who but a gentleman could speak so to Mr Stirn?' *familiarior* 'very intimate'. *malum* has here the sense it usually bears in the mouth of slaves, as is clearly shown by *vapulare* in the preceding line.

852 *séd isne est* should be pro-

nounced like *séd in est*. 853 It is true, the Bemb. has *homo hominum*, but Bentley justifies the order we give in our text (and which is also found in all other mss. but the Bemb.) by referring to Ad. 218 *hominum homo stultissime*.

854 Cf. Andr. 973. 856 *delibutus gaudio* orig. 'besmeared with joy', as if joy were an ointment; Appuleius has the analogous phrase *delibutus laetitia*. 857 *aufer*: see on v. 223. 859 *apud for*:- the preposition drops its final *d*.

860 *sumus profecti* 'we set out'. 865 *Sóphronā* is in perfect accordance with the habit of even Augustan prosody, in which the nom. -*a* repeatedly appears long in proper names of Greek origin: cf. *Nausistratā* v. 1037. 867 *suspensio gradu* 'on tip-toe', what Phaedrus II 4, 18 calls *suspensio pede*. Ovid, Fast. I 426, has the same expression as Terence.

869 *captare* 'try to catch': the phrase *sermonem captare* occurs also in Pl. Cas. II 8, 8. In saying *hoc modo*, Geta imitates the position in which he stood near the door. 877 *dabo* almost equal in meaning to *dicam*: cf. Haut. 10. 880 My text gives the reading of the Bemb. ms.; others read *eius habendae se dare*.

881 It is due to an oversight of mine that the text gives Fleckeisen's (i.e. Bentley's) reading of this passage. The Bemb. ms. sanctions only *missus sum*, which is quite in harmony with the laws of comic versification, as *sum* is an enclitic and naturally draws the accent on to the last syllable of the preceding word. The same ms. seems to omit *em* at the end of the line, though this is found in all the mss. used by Bentley. 886 The construction of the preceding line would necessitate *adimendi* here, but negligences like this are excusable in the language of every-day life of which comedy is only a faithful representative. Instances of infinitives after *occasio* occur also in Plautus: see Brix on Capt. 421. 889 *ingratiis* 'in spite of all opposition'. *ei* in the next line is 'Phaedriae'.

896 I have followed Fleckeisen in putting this line here, as it is no doubt meant to relate to Antiphila, whereas if read after 906 (where the mss. place it), it is quite out of place. *liberalis* 'a thorough lady'. *uti dixi*, in a conversation which is left to the imagination of the reader to supply. 897 *quantum potest* 'as quick as possible'.

898 *dilapidat* is the reading of the Bemb., while other mss. have the subjunctive *dilapidet*. Either is possible, but we are bound to submit to the authority of the best ms. 901 *ibamus* 'we were just going'.

901 *eadem* is disyllabic. 902 In *verébámini* we have a very strong instance of the extension of the metrical law explained in the Introd. p. 15 sub II. 903 *recepissem* 'had promised': see Cic. ad fam. XIII 3. 904 For *quanta quanta* cf. Ad. 394. 910 *dehortatus* should

here be pronounced as *dortatus*: see Introd. p. 21.

913 *vidua* (comp. Sanskr. *vi-dhavā* 'without a man' or 'husband') is any married woman who is either for ever or only for a time separated from her husband: here it means 'a divorced wife', and the same meaning we find in Pl. Men. 113 where Menaechnus threatens his wife *praeterhac si mihi tale post hunc diem Faxis, faxo foris vidua visas patrem*. 914 *dudum*: see v. 413 ff.

922 f. *rescribere* was the usual expression of repaying money received: '*rescribere est debitum solvere, hoc est scriptum debiti liberare*' is Acron's explanation on Hor. Sat. II 3, 76, where see the Editors. Monetary transactions were usually conducted through bankers; here Demipho asks Phormio to authorise his banker to transfer the thirty minae again to Demipho's account. But Phormio has (or rather pretends to have) paid the sum away already by dividing it or having it put to the account of his various creditors. *discribere* is used in precisely the same sense as here by Cicero Phil. v 8. For *quodne* see note on Andr. 768. *porro* is 'forthwith', i.e. directly on receiving it. 928 *vostri honoris causa* 'out of regard for you'. 929 *dabat*=*datura erat*, 'offered'.

931 *fugitivos* is the Latin for *δραπεῖτες*. 936 *immo* appears here as a pyrrhic: see my Introd. to the Aulul. XLIII.

937 *odiosus* 'troublesome'. 942 *sepultus sum* 'it's all over with me': as for the metaphor, see Phormio's own words v. 1026.

948 *malum* is the interjection. Instead of taking Demipho's *ut ludos facit* upon himself, Phormio at once retorts with *ludificamini*.

949 The reading of the mss. is *sententia*, but the lines immediately following show that *inconstantia* is what we should expect here. This emendation is found in Fleckeisen's text, though I do not venture to assert that he was the author of it.

954 f. Demipho's character is maintained throughout with admirable consistency. Just as before he had refused to pay Phormio the money in order to induce him to marry Antiphila, he now prefers getting Chremes into a scrape to losing the money. It is true, he succeeds in the first, but not in the latter. 957 Comp. Eun. 769.

960 For *quod ipsa* see Introd. p. 20 sub v.

961 *placabilis* stands here in an active sense, cf. Ad. 608 where we have also the same conclusion of a line as here. For analogous instances see Munro on Lucr. I 11.

963 The final *i* of *ulcisci* is not elided here. The hiatus is legitimate on account of the change of speakers.

964 *adfectare viam* see Haut. 301. *gladiatorio* i.e. as hostile as possible; for a gladiator the question is always 'to be or not to be', either to kill or be killed. The colouring of this passage is quite Roman, contrary to Terence's general habit.

971 *huius* is monosyllabic here. We must suppose that Phormio points

to the house of Nausistrata. The genitive after *verecor* occurs repeatedly in older writers, e.g. *quae non vereatur viri* Afran. 99. and *cuius veretur* Pac. 183.

972 *novo* may here be taken either as a pyrrhich with a shortened pronunciation of the datival ending, of which there are many other instances in the comic poets; or else we may assume a monosyllabic pronunciation = *nūd* (cf. *noventius* contracted to *nuntius*), but this is after all much less probable than our first supposition which agrees better with the general law explained in the *Introd.* p. 14.

974 *incensam dabo*: cf. Andr. 683. Haut. 950.

975 '*stillare est guttas emittere ex corpore. extillare ipsum corpus guttatim finire; ergo quasi totum in lacrimas converti et ex toto stillare corpore*'. Don. The word, which is very scarce, is best explained by Stallbaum '*etiamsi lacrimando animam exhalaveris*'.

976 This line is here no doubt merely a gloss: it occurs without the slightest difference also in Pl. Most. 655.

978 *scelus* = *scolestum hominem*, as often. *publicitus* 'at the public expense'. The reading adopted in our edition is found in the Bemb.: see Ritschl Par. i 369.

979 *in solas terras* 'into a desert', conf. Pl. Rud. 227, where we have the very same expression.

981 The words *huc, si quid lubet* are pronounced in a very loud voice, as Phormio now wants to bring Nausistrata out of the house. He is making for the house, where the two *senes* are to find their *ius* awarded to them.

982 f. The whole passage requires a great deal of spirited acting in order to become intelligible. When Chremes calls upon Demipho to help him against Phormio, Demipho comes and at all events lays hold of, perhaps even strikes Phormio who then calls out 'there's one action for assault against you', upon which Chremes answers 'well, go to law then', and Phormio at once assures him that there will be another action for him as well.

989 The mss. read *exclude*, with the exception of the Bemb. ms. which reads *exculpe*. The reading *exclude* is, however, also supported by Priscian who quotes the line ii 98, 8 (Hertz) and gives *excludito*. Yet *exclude* cannot be the genuine reading, as the expression would be too strange to be credited; and on the other hand *exculpe* of the Bemb. ms. looks like an uncouth attempt at emending an original *exclude*. I say an original—as the presumption of its being the original reading in the archetype of our mss. of Terence is also supported by a passage in Pl. Pseud. 510 where the mss. again give *excludito mi hercle oculum*, but Ritschl emends *exlidito*, in imitation of which emendation Fleckeisen here, too, writes *exlide*, and him I have followed. For the rest see the dictionaries.

990 f. The following scene is, for genuine humour, one of the best in all Terence, and one can hardly understand how a scholar like Guyet could believe that it was the work of an inter-

polator. 1001 Phormio's words to Demipho admit of a *double entendre*. In the first place, they may mean that Demipho always stood up for his brother and helped him to hide his Lemnian marriage; and in the second place they might signify 'it is you who have got your brother into this scrape'.

1005 On *mi homo* Donatus has a capital observation '*feminarum oratio etsi non blanditur, blanda est*'; but after all, it is difficult to decide whether Nausistrata addresses herself to Chremes or to Phormio.

1007 *dormire* 'be without any apprehensions': see on Ad. 693.

1010 *mi* is, as Donatus says, '*elegantè insertum*'. For the purport of the whole line cf. Pl. Asin. 812 f. *ain tu? apud amicam munus adulescentuli Fungare, uxori excuses te et dicas senem?*

1013 *fructus* = *reditus*, see on v. 680.

1014 *meritum* is the reading of the Bemb.; *eum* the subj. is omitted as we have already noticed in analogous instances.

1015 *quin* in its original meaning 'why not'; hence we may translate 'but it surely may be pardoned'. *verba fiunt mortuo*: the same expression Pl. Poen. iv 2, 18 *verba facit emortuo*.

Some of the commentators quote the Greek proverb *νεκρῷ μῦθους εἰς οὐς λέγεις*. But this is scarcely identical in meaning with the Latin expression, which signifies that Demipho's whole speech is lost upon Chremes, since he is already *sepultus* (943 cf. 1026) and past all hope—at least according to Phormio's view of the matter. This explanation of the passage is also supported by Pl. Bacch. 517 ff. *igitur mi inani atque inopi subblandibitur Tum quom nilo plus ad suam rem illut referet, Quam si ad sepulcrum mortuo dixit logos*. If this be right, *mortuo* means 'Chremeti', and does not relate to Nausistrata, as Bentley imagines.

1021 *defungier* 'have an end of all': see on Ad. 508. Nausistrata means that Chremes has now reached the utmost of conjugal misdemeanour and had better stop there.

1023 Occasionally anyone past the age of forty is called *senex*.

1025 The construction *quid—quam obrem* is one of the slight negligences of conversational language which would be avoided by a prose-writer.

1026 *exequias ire* is a phrase used by many authors beside Terence. The commentators give the following formula for proclaiming a funeral *L. Titius vixit: L. Titio exequias ire quod commodum est, iam tempus est: ollus cefertor*, but I do not know what authority they have for it.

1030 *usque* 'for ever'. *ad aurem gannire* ('to din into one's ear') is also used by Afran. 283: and the compound *oggannire* by Plautus Asin. 422.

1032 *aeque tecum* 'as well as you'.

1034 For the formula *factum fieri infectum non potest* see my note on Pl. Aul. 734.

1051 *benigne dicis* 'my best thanks'.

1053 *oculi* when he sees me sitting at his own table.

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